

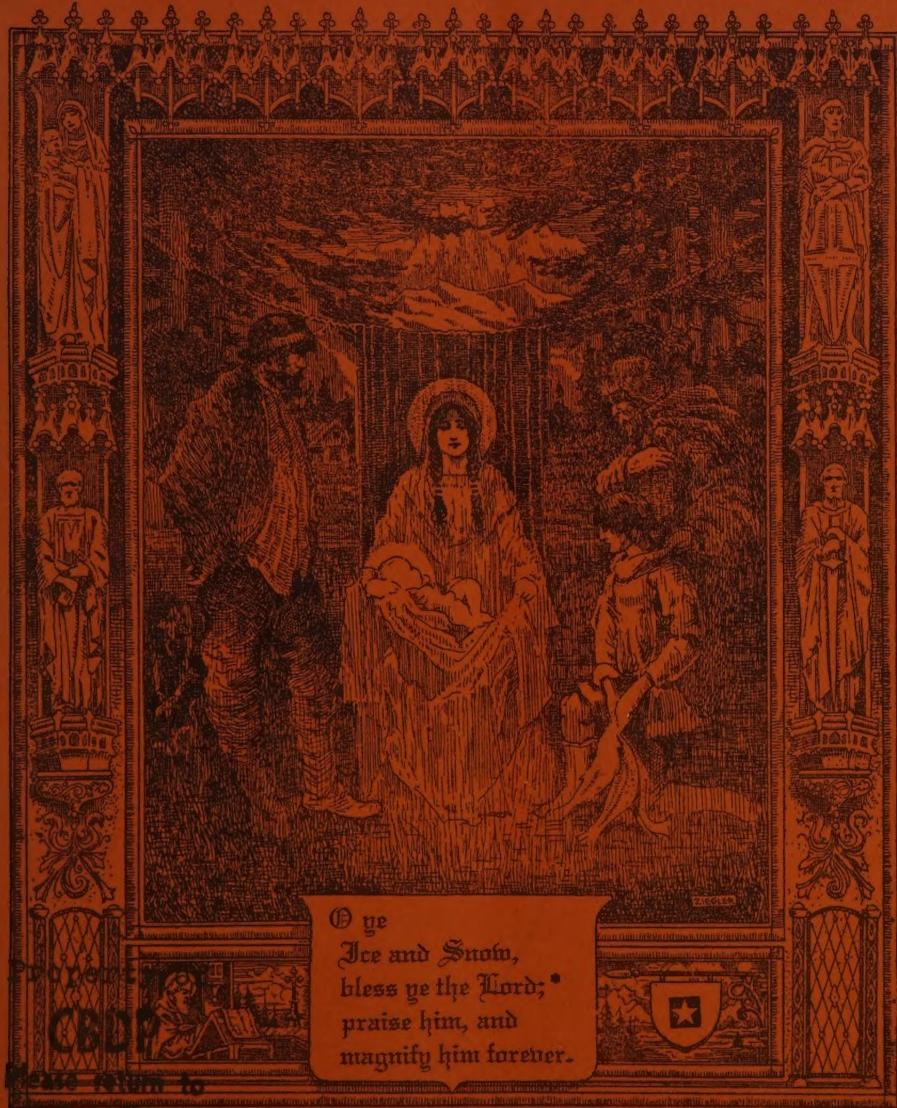
LEVEL
ONE

The Alaskan Churchman

VOL. XXXIII.

AUGUST, 1938

No. 3



¶
ye
Ice and Snow,
bless ye the Lord; *
praise him, and
magnify him forever.

Graduate Theological
Union Library

V. 33:3
1938:3

Map of ALASKA

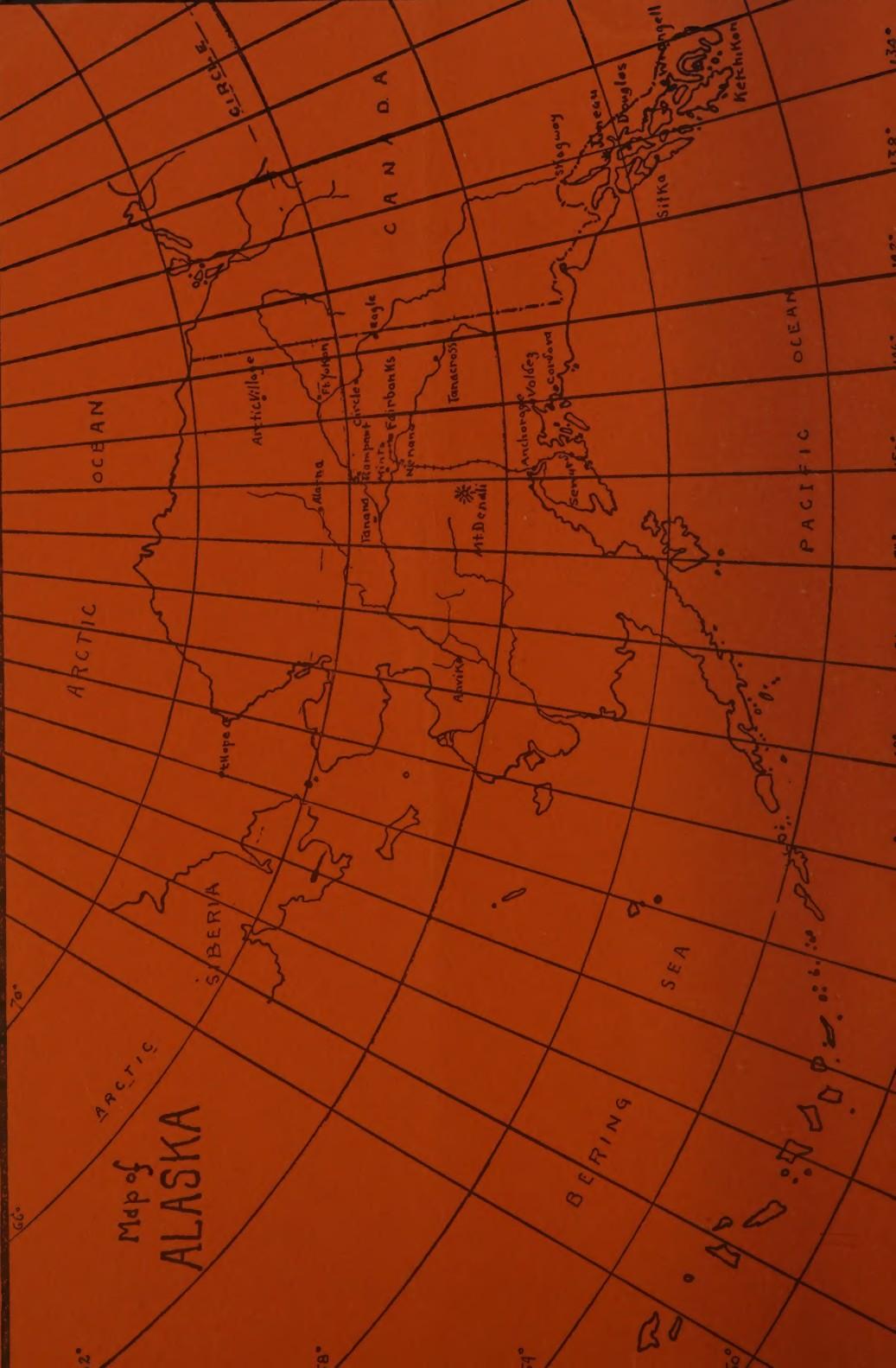


Table of Contents

—0—

MAP OF ALASKA	Inside Front Cover
TABLE OF CONTENTS	1
CHURCH ARMY ENTERS ALASKA	2
CAPTAINS DeFOREST AND SAYERS	3
THE REV. DR. GRAFTON BURKE	4
WE DELIGHT TO HONOR—	5
THE MOCCASIN TELEGRAPH.....	6
LOOKING BACK FIFTY YEARS (continued)	13
(By the Rev. John W. Chapman, D. D.)	
THE TREASURER'S REPORT	18
MISSIONARY DISTRICT OF ALASKA	19
MISSIONS AND STAFF	20
STANDING NOTICES	Inside Back Cover

The Alaskan Churchman

Founded by the Reverend
Charles Eugene Betticher, Jr.

1906

Published Quarterly in the interests
of the Alaska Missions of the
Episcopal Church

The Rt. Rev. Jno. B. Bentley, D. D.
Editor

Subscription Price \$1 per year.

In filling in subscription blanks
please print your name and address
as plainly as possible.

Please notify us of any change in
address, giving your old address as
well as the new one.

Make your checks and money orders
payable to: THE ALASKAN
CHURCHMAN.

Nenana, Alaska

AUGUST, 1938

CHURCH ARMY ENTERS ALASKA

At a time when other lands are being invaded by alien armies bent on death and destruction, we are happy to be able to announce that The Church Army has entered Alaska on a peaceful mission of conquest for Christ and His Church.

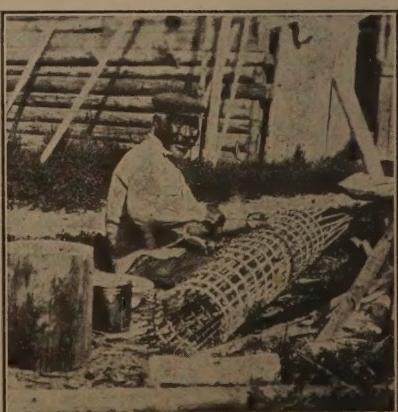
Two representatives of The Church Army, Captains Albert Sayers and Jack DeForest, sailed from Seattle on the S.S. Denali on July 15 for Nome, from which port they will proceed to Pt. Hope. These two men are recent graduates of The Church Army Training Center in New York.

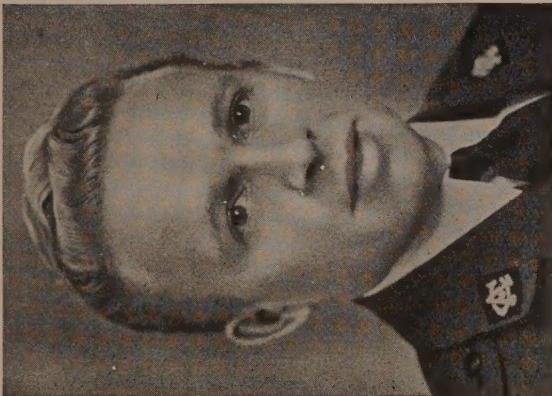
Captain Sayers was commissioned in Christ Church, Cincinnati on the morning of October 8, 1937, by the Most Rev. James deWolf Perry, D.D., Bishop of Rhode Island and then Presiding Bishop.

Captain DeForest was commissioned in the Chapel of the Church Missions House in New York at noon on the transferred feast of St. Barnabas, June 13, 1938, by the Most Rev. Henry St. George Tucker, D.D., Bishop of Virginia and Presiding Bishop.

These two young evangelists have been accepted for service in Alaska for a period of four years. Their first winter will be spent at St. Thomas' Mission, Pt. Hope, under the veteran leadership of Archdeacon Goodman, where they will have an opportunity to become acclimated and to become familiar with Eskimo life and customs. Later they will be stationed at strategic points on the Arctic Coast, fulfilling a long cherished dream that we might win that whole bleak shore for Christ.

We rejoice that the Church Army has entered Alaska. May these two splendid men be but an advance guard of a larger body soon to follow. We shall watch their work with the keenest interest and sympathy, while we pray that God may watch over them and bless all that they undertake to do in His name.



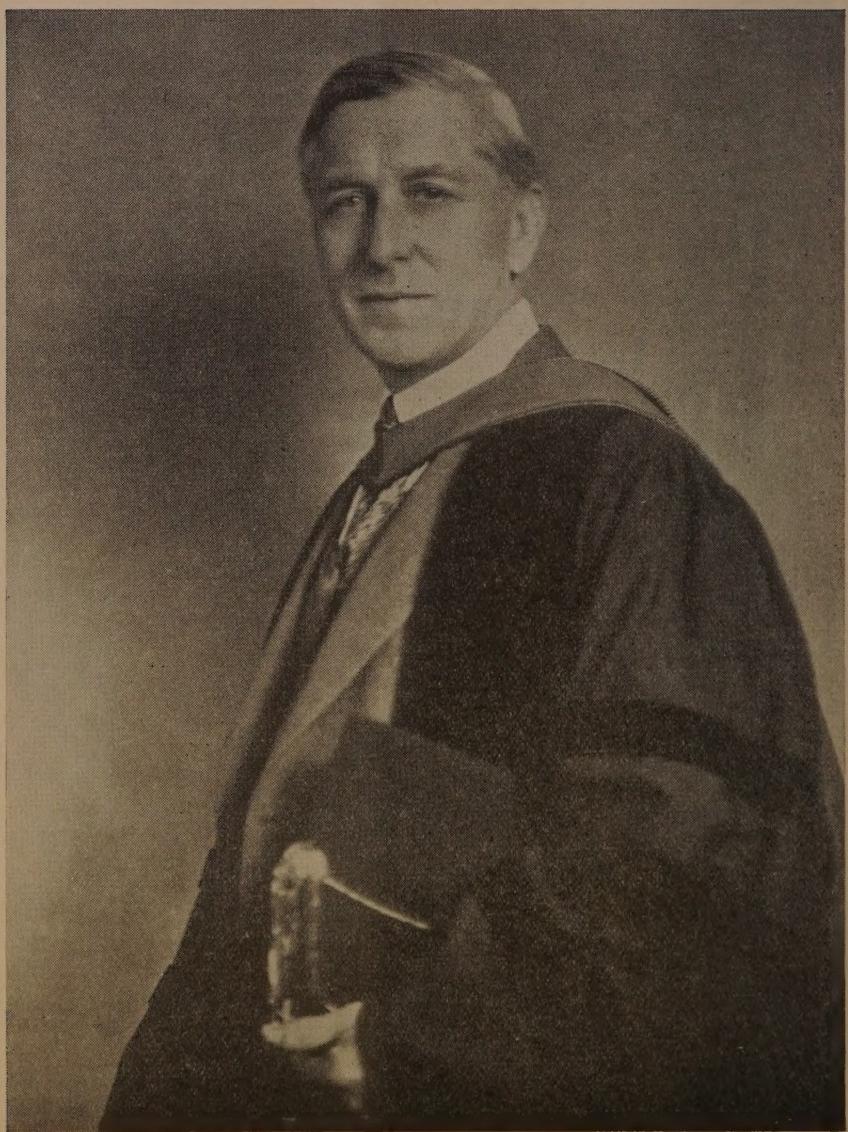


Captain Albert Sayers, C.A.

These are the men who have come to serve in the Archdeaconry of Arctic Alaska, the most far-flung post in this field.



Captain Jack DeForest, C.A.



The Reverend Grafton Russ Burke, M. D., D.Sc., F.A.C.S.

We Delight to Honor

The Reverend Grafton Russ Burke, M. D., D.Sc., F.A.C.S.

Founder and Physician-in-Charge of the Hudson Stuck Memorial Hospital
and

Priest-in-Charge of St. Stephen's Mission, Ft. Yukon

A member of the Alaska Staff
since August, 1908, he will have completed
Thirty Years' Service in this Field
in August, 1938.

Born at Paris, Texas
the son of
William C. Burke and Kate Harris Burke,
he attended

St. Matthew's Grammar School, Dallas,
The University of the South at Sewanee, Tennessee,
The Medical School of the University of the South,
The Medical School of Cornell University, and
The Post-Graduate Hospital of New York City.

He served on the staff of
St. Luke's Hospital, New York City, and
The New York Hospital, New York City.

He has taken post-graduate work at
various hospitals in this country
and has studied at several of the
great medical centers in Europe.

Ordained Deacon, 1922

Ordained Priest, 1938

On August 11, 1910
he was married to
Miss Clara M. Heintz,
the service taking place at
St. John's-in-the-Wilderness
Allakaket, Alaska.

The Moccasin Telegraph

Bishop Rowe spent Holy Week and Easter at Ft. Yukon. During his stay there he visited Arctic Village, Chandalar Village and Beaver. At each of these places he conducted services for the people, celebrated the Holy Communion, baptized and confirmed. Later he was able to spend an hour at Allakaket en route to Fairbanks. He was in Fairbanks over Sunday, preaching in St. Matthew's Church. He then went on to Anchorage where he made his annual visitation at All Saints' Mission. Accompanied by Fr. Fenn, he visited the Eklutna Vocational School and confirmed a class there. He made a stop at Seward and then went on to southeast Alaska where he visited our missions. From there the Bishop turned north again. On June 29th he was at Ft. Yukon to ordain the Rev. Dr. Burke priest. Following his visit at Ft. Yukon he went up river en route to southeast Alaska to finish his visitations of the missions of that district. Wherever he went he was received with gladness on the part of the people. We all rejoice because of his coming. May God continue to watch over him.

* * *

On June 29th, the Feast of St. Peter, Bishop Rowe advanced to the priesthood the Rev. Dr. Grafton Burke. The service took place in St. Stephen's Church, Ft. Yukon. The Rev. Warren R. Fenn and the Rev. Claudius P. Shelton, who had served as examining chaplains, took part in the service. Dr. Burke, who this year celebrates the thirtieth anniversary of his coming to Alaska, has long been a deacon and minister-in-charge

of St. Stephen's Mission, as well as physician-in-charge of the Hudson Stuck Memorial Hospital. As a priest he will now be able to administer the sacrament of the Holy Communion to the sick at the hospital, as well as to the staff and people of the community.

* * *

The Rev. Warren R. Fenn traveled by rail and road and river to reach Ft. Yukon in order that he might serve as one of the chaplains and take part in the ordination of Dr. Burke. From Anchorage he went by rail to Fairbanks. There he joined the Rev. Claudius P. Shelton and Mrs. Shelton, the party driving over the Steese Highway to Circle. At Circle they took the river steamer Yukon down to Ft. Yukon.

* * *

Miss Bessie B. Blacknall spent several days in Fairbanks during the latter part of April. While there she was the guest of the Rev. Mr. Shelton and Mrs. Shelton at the Vicarage.

Upon her return to Nenana Miss Blacknall was accompanied by Mrs. Shelton, who spent several days as a guest at St. Mark's Mission.

* * *

Bishop Bentley visited Fairbanks early in May. He was the celebrant at the Holy Communion, preached and confirmed a class of six in St. Matthew's Church. He was the guest of the Rev. Mr. Shelton at the Vicarage while in Fairbanks.

* * *

On Tuesday afternoon, May 3rd, a twin-motored Electra plane of the Pa-

cific Alaska Airways system alighted on the field at Fairbanks, bringing the first official air mail ever flown in Alaska. The ship had left Juneau that morning, stopping at Whitehorse, Yukon Territory, en route to Fairbanks. Air mail from the States addressed to points in interior Alaska now leaves Seattle by ship as heretofore. At Juneau it is taken from the ship and flown to Fairbanks, a flight of about four and one-half hours. There it is distributed to points in the interior. The trip by ship from Juneau to Seward, and thence by rail northward to Fairbanks, takes about five days, so that the new air mail system cuts nearly five days off the regular mail schedule. The plane leaves Fairbanks for Juneau in time to connect with the southbound ship. The postal rates for this service are the same as those in the States, six cents being the rate for a letter. The inauguration of the new air mail route places Fairbanks within five mail days of New York City.

* * *

Dean Rice was quite ill during Holy Week and was unable to conduct services at the Cathedral on Easter Sunday. He was in the hospital for six days. However, he was able to officiate on Low Sunday, when the Cathedral was well filled. The altar was lovely with Easter lillies, while other lillies and potted plants placed in the windows added great beauty to the interior of the church.

Mr. Jack Rice, the Dean's son, played the new organ, a Hammond electric. There was a good choir of over twenty voices. The music was lovely.

* * *

The Ven. Frederic W. Goodman, D.D., Archdeacon of Arctic Alaska, sailed from Seattle on May 20th for Nome, en route to his post at Pt.

Hope in Arctic, Alaska. Archdeacon Goodman is returning to the field after regular furlough in the States. While outside he attended General Convention, where he was the clerical deputy from Alaska. He also visited relatives and friends in England. He returns to his post for another tour of service rejoicing in the companionship of his two new co-workers, Captains Sayers and DeForest of The Church Army.

* * *

Fr. Wanner visited Wrangell on the Sunday after Easter, being the guest of Mr. Krone, who is in charge of St. Philip's Mission. Fr. Wanner had a baptism just before the morning service. At that service, which was well attended, the student choir from Wrangell Institute sang the Easter Hymns and the Sanctus in Latin. St. Philip's Church, recently papered and painted inside by the Guild, looked lovely.

Fr. Wanner reports that his own choir at St. John's, Ketchikan, did splendid work during Holy Week and Easter. On Palm Sunday they sang Adlam's service; on the evening of Maundy Thursday they sang Stainer's Crucifixion; while on Easter Day they sang Gounod's St. Cecilia's Mass.

* * *

Proving that parsons can paint as well as preach, the Rev. Mr. Shelton put on overalls and went to work on the exterior of the Vicarage of St. Matthew's Mission. Result: a building greatly improved in outward appearance and insured against the Alaska weather. The interior had already been refinished, Mrs. Shelton doing a goodly part of the work.

* * *

The exterior and roof of the main building of St. Mark's Mission, Nenana, have recently been painted.

Also, the exterior walls of the Bishop's Lodge have been oiled. This work has been of great benefit to the buildings and has added to their outward attractiveness. The mission grounds are lovely at this season of the year. The green lawns, well kept gardens, neat buildings, flowers and trees make of the property a show place of which the Church may well be proud.

* * *

We have just been going over the list of workers in this field. We find that of those workers officially connected with the staff ten have served in the field ten years or longer; five of them having served for more than twenty years; while one of them has thirty years' service to his credit. Bishop Rowe is now serving in the forty-third year of his episcopate as the Bishop of Alaska. The average length of service for the present membership of the Alaska staff is fourteen years. This includes the new workers just arrived in the field who have less than a year to their credit.

* * *

On the "We Delight to Honor" page of the May issue we made the statement that The General Theological Seminary had conferred upon the Rev. Dr. Chapman the degree of Doctor of Divinity. Dr. Chapman writes to us as follows: "I regret that I cannot claim to have been honored with a degree from the General Theological Seminary. For that matter, I could never have earned a degree from any theological seminary; but the degree which came to me of grace and not of debt was from Middlebury, the beloved Alma Mater of my youth."

We regret our error and with apologies to Dr. Chapman gladly make the correction. At the same time we extend to Middlebury College in Vermont our congratulations. In honor-

ing her distinguished son she brought fresh honor to herself.

Fr. Mather visited Wrangell in May, administered the Holy Communion for the people of St. Philip's Church, and with Mr. Krone took part in the commencement exercises held at the Wrangell Institute.

* * *

On Whitsunday the children of St. Philip's Church School gave a pageant showing how the Light of the Gospel has spread throughout the whole world. They also had a large birthday cake, symbolical of the birthday of the Church.

The marker for the grave of the late Rev. Harry Prosper Corser, long pastor of the congregation of St. Philip's, was put in place in June with suitable exercises.

* * *

Bishop Bentley left Nenana on June 1st for the last part of his summer visitations to the mission of the interior. He traveled in the little Discovery. Not many of the people had come out to the river from their spring hunting camps, but on the trip down the Tanana the Bishop found several children to be baptized and two people were confirmed. At Tanana he found DSS. Sterne well and the work going on happily. On Sunday there were four children baptized, four young people were presented for confirmation, and some forty people made their communions in the Church of Our Saviour. Dss. Sterne has carried on alone at Tanana for the past year during the absence of the Rev. Mr. Files who has been in charge at Anvik.

From Tanana Bishop Bentley went down the Yukon to Koyukuk Station. There he turned the bow of his little craft up the Koyukuk River and made the long journey of 450 miles to St. John's-in-the-Wilderness at Allaka-

ket. At Allakaket he found Miss Hill and Miss Kay well and busy. The village was filled with people who had gathered from all along the Koyukuk for a potlatch. From up river and down river they had come. The village was crowded. On Sunday the church was filled to overflowing. There were twelve children brought to be baptized, while sixteen were presented for confirmation. Three marriages took place during the Bishop's visit. The potlatch was a great success. There was much feasting and dancing and singing. Everything was done in order and there was no sign of trouble of any sort. It was a splendid gathering.

After ten days spent at Allakaket the Bishop ran down the Yukon and then continued on to Anvik, arriving there late in June. During his two weeks' visit at Anvik he made a short trip to Holy Cross with Mr. Files, held services for some of our people there and visited at the Holy Cross Mission of the Jesuit Fathers. He was at Anvik over the Fourth of July celebration and for the services held in historic Christ Church. The first four years of the Bishop's Alaskan ministry were spent at Anvik. From Anvik he took the government steamer up river to Nenana, reaching home in mid-July. The first half of the summer journey was very pleasant. The Bishop enjoyed good weather and there were few mosquitoes. Perhaps weather and mosquitoes ought not to be included in the report of a missionary journey. However, traveling and living in the open for days on end are apt to cause a man to focus his attention on the weather, and he will note the absence of the usual horde of mosquitoes with a prayer of thanksgiving. Late in July the Bishop left Nenana again on the second half of his summer visita-

tion which took him to the upper Yukon region.

* * *

Early in June Mrs. Thompson spent ten days at Eklutna as the guest of Mr. and Mrs. M. C. Edmunds. While there she visited the Church boys and girls who are students at the government Vocational School. Upon her return to Nenana she was accompanied by Marian Huntington, one of our former mission girls who for the past two years has been a student at the Eklutna school. Marian will spend the summer at St. Mark's Mission.

* * *

Miss Sarah Edmunds and Miss Edith Goodwin, both of Anchorage, spent several weeks during the early summer at St. Mark's Mission, Nenana, where they served as volunteer members of the mission staff. These young women, members of All Saints' congregation, Anchorage, rendered splendid service as assistants to the regular staff members. They were a happy addition to the mission family. We were sorry to see them go and trust that they may return to us again.

Miss Edmunds is the daughter of Mr. and Mrs. M. C. Edmunds. Before her marriage Mrs. Edmunds was Miss Beatrice Nuneviller. She was a member of the Alaska staff for several years. It is a happy consequence that her daughter should now be connected with the work of the Church in this field.

* * *

Did you ever cut a cord of wood? Probably not. If you have you know that is a good day's work. If you have not, you must take our word for it that to fell trees, trim off the branches, saw the logs into four-foot lengths, split the larged ones with a maul and wedges, trim the bark from the smaller ones so the wood will sea-

son properly, then assemble the day's cut and pile it in a rick four feet high and eight feet long is a good day's work for any man at any time. But in interior Alaska during the winter months must be added to the usual difficulties of such a job the fact that the days are short, the weather is apt to be cold and disagreeable, and the snow interferes with a man's movements in the woods.

However, in spite of all these factors Mr. Fred Mueller, who has charge of the outside work at St. Mark's Mission, Nenana, cut one hundred and forty-three cords of wood last winter. That means that he cut on an average of one cord a day for every working day during the winter. There were many days when he could not work, when other duties at the Mission kept him out of the woods. There were other days when he cut more than one cord, but taken the winter through he averaged a cord a day. And that is a record of which any man may be proud.

This wood was cut on a tract of land just across the Tanana River from the Mission. The Mission boys, using dogs and sled, hauled in seventy cords and piled it on the Mission grounds. Much of this work was done after school hours, when the days were short and the last trips to and from the woods were made in darkness.

The Mission dogs are fed on dried salmon. Every summer the boys fish for the salmon in the Tanana River. Caught in large fish wheels that are turned by the current, the fish are taken ashore, cut and hung in the sun to dry for several days. Afterwards they are hung in the smoke-house where they are cured. Then they are bundled into large bales and put in the fish cache for use during the winter months. The Mission maintains a team of nine fine dogs. Each

dog gets one fish each day, a dried salmon weighing about a pound to a pound and a quarter. Sometimes a meal is cooked for them, when a bit of rice or corn meal is added to the fish and cooked up into a thick soup, but as a rule the dogs live on straight fish the year around.

* * *

Fr Fenn preached the baccalaureate sermon to the graduates of the Anchorage High School this spring.

The Guild of All Saints' Mission, Anchorage, made over \$200.00 at the luncheon and bazaar held the week following Easter. This money will be used towards the purchase of a new organ for the Church.

* * *

Each spring Fr. Wanner is host at a breakfast given for his congregation. This breakfast follows the Holy Communion on Sunday morning. This year eighty-five members of St. John's Mission attended the service and the breakfast. The Guild prepares and serves the meal. It is always a happy affair.

Fr. Wanner reports that he and his people spent a good Lent, that the services were well attended, that many came out for the study groups, and that he was especially pleased at the attendance at the daily morning celebrations of the Holy Eucharist.

Sometime ago we referred to Fr. Wanner's living quarters as The Rector's Palace. The reference was made in a spirit of fun, there being no mission dwelling in Alaska that might properly be called a Palace. However, Fr. Wanner says that he has been receiving mail addressed to him at the Rector's Palace, and he thinks that perhaps we ought to correct the impression that he is living in a state of sumptuousness. While his quarters are most attractively furnished, it is due to Fr. Wanner's skill and taste,

and not the fact that large sums have been spent on the dwelling. We regret that we led anyone astray. Hereafter let lodges be lodges, and vicarages be called after no other name.

* * *

In every community some venerable patriarch stands out as the grand old man of the people. He is honored because of his white hairs, but he is honored because he stands as the sign and symbol of the noblest characteristics of his race. He has the wisdom of long experience; he has the spiritual strength which comes of many conflicts fought and won; he has the simple faith of childhood; and, he has the rugged simplicity of the man who has lived close to nature, and in nature has found evidence of God's gracious kindness to the children of men. Such a one is Old Bettis, the Grand Old Man of Nenana. Quite deaf and nearly blind, he is yet able to hear the bell of St. Mark's calling the people to service, and he is able to find his way to the altar. He is a challenge and an example to younger men. Gentle and courteous, a true gentleman, he is loved and admired by all who know him. His white friends and his own people regard him with respect and affection, which tributes he accepts with dignity and true humility.

During Holy Week there were daily services at St. Mark's. The Holy Eucharist was celebrated at seven o'clock in the morning. Old Bettis was ever in his place, saying a fervent AMEN to the prayers that were offered, and drawing near with faith to take the Holy Sacrament to his comfort. Conscious of the fact that the Lord has supported him all the day long of this earthly life, he has faith that as the shadows lengthen, and the evening comes, and the busy world is hushed,

and the fever of life is over, and his work done, that God will grant him a safe lodging, and a holy rest, and peace at the last in His Land Beyond the Grave.

* * *

Announcement is made that the Post Office authorities in Washington have changed the name of the post office at Alatna to Allakaket. Hereafter, mail for St. John's-in-the-Wilderness should be addressed to Allakaket.

* * *

Miss Marguerite L. Bartberger of our staff at Nenana visited in Fairbanks during July. While there she was the guest of Mrs. John H. Adams.

* * *

The Rev. E. A. McIntosh continues to work on the new mission dwelling at Tanana Crossing. He hopes to have the building completed by fall so that he can move in. Work has been delayed because of a lack of funds with which to purchase the necessary building material.

* * *

Mr. Theodore F. Jones of Glen Arm, Maryland, arrived on the field in June. Mr. Jones, who is a recent graduate of Johns Hopkins University, is a volunteer worker who has offered his services for a year. He has been assigned to duty at St. Mark's Mission, Nenana. We welcome Mr. Jones to this field and trust that his service among us will be happy.

* * *

A year ago we made an appeal for funds with which to build a small boat for the use of the Suffragan Bishop in making his summer visitations along the Yukon River and its tributary streams. We gratefully acknowl-

edge receipt of the following contributions to this fund:

Already acknowledged	\$881.25
W. A., St. Luke's Church,	
Blackstone Virginia	5.00
Christ Church School,	
Oyster Bay, New York	10.00
W. A., St. Paul's Church,	
Saltville, Virginia	6.00
A Friend	30.00
St. Paul's Church,	
Brockton, Massachusetts	27.36
Mr. and Mrs. W. G. Duncan ..	100.00
Mrs. C. H. W. Foster	10.00
Bp. Bentley Branch, W. A.,	

Bruton Parish Church,	
Williamsburg, Virginia	110.00
Total to date	\$1,179.61
* * *	

Mrs. C. P. Shelton was a visitor at St. Mark's Mission, Nenana, for a few days in July.

* * *

Fr. Fenn stopped off for a day at St. Mark's Mission, Nenana, on his way home from Ft. Yukon in July. The staff and children were delighted to see him and were grateful for the service he held for them in the mission chapel.



Looking Back Fifty Years

By THE REVEREND JOHN WIGHT CHAPMAN

(Continued from last issue.)

Conditions in Alaska were well known to Mrs. Chapman, Miss Sabine and Dr. Glenton when they returned with me to Alaska in 1894 after my first visit home on furlough. I wish that I were able to give an adequate expression to my appreciation of the resolute spirit and cheerful devotion of the women with whom it has been my good fortune to be associated in Christ's service in Alaska. Deaconess Sabine served in Alaska twenty years, and retired at the age of seventy. Mrs. McConnell served fourteen years. Miss Farthing, after her service at Anvik, went to Nenana, where she died, as Bishop Cremon of the Roman Catholic Church said in speaking to me, "truly a martyr to duty." Two others who have served not less than ten years at Anvik and elsewhere in Alaska are Deaconess Sterne and Miss Bartberger. Not less devoted are those whose terms of service are shorter, with whom I have more recently been associated. Alaska is like all other countries; a good or a bad place for a woman, depending upon the woman.

Deaconess Sabine, "Sister Bertha," was the only woman who has served at Anvik to make any considerable headway in learning to speak the native language. She was an indefatigable visitor in the native homes and acquired quite an extensive vocabulary, to which she constantly made additions. She delighted in telling the scripture stories and made great use of pictures for that

purpose. This was also one means by which she learned many new native words and expressions.

I cannot soon forget my first meeting with Sister Bertha. It was during that first furlough of 1893-94. I had addressed a meeting of some kind, probably of a branch of the Woman's Auxiliary in Germantown, Pennsylvania. After the address there were, as usual, many who engaged me in conversation. Among others, I found myself speaking to two rather diminutive ladies, and probably dealing in platitudes, as I am much inclined to do. All at once one of the ladies spoke up and said, "You do not understand: my sister wishes to go to Alaska." The speaker was Mrs. Knorr, who there became and has since remained my friend.

Both Sister Bertha and Mrs. Chapman have seen a good deal of Alaskan life since that time. Dr. Glenton helped us at Anvik, was Godmother to our son, helped Mrs. Prevost at Tanana, helped a trader on the coast who sent for her in midwinter in a time of critical illness. This made it necessary for her to camp out on the trail, in cold weather. I went with her, also a neighbor who was a trader. For making this trip she was decorated with an elaborate outfit of fur garments, made as only the Eskimo women of the coast know how to do. Afterwards she went to China and was decorated by the Chinese government, for humanitarian services, and for her courage.

With the coming of these ladies,

the development of a girls' boarding school began. A house was provided for Sister Bertha and several girls were put under her charge. This work has been continued until the present time, when we are caring for thirty inmates, twenty-four of whom are girls. Two of the former inmates are in Florida. One is in New York and two are in the state of Washington. Others are living in various places in Alaska. These pupils, almost without exception, have a good report from those among whom they are living. Many of our girls are conspicuously successful as housewives. Sixteen of those whom we have at present are children of former inmates of the mission.

(Editor's note: In 1935 the boarding school department of the mission was closed. Most of the pupils were returned to their families, the others were sent to St. Mark's Mission, Nenana.)

Housing these children has been one of our major problems. Generally speaking, the houseroom has been inadequate. Twice we have built, only to lose the buildings by fire. Another fire deprived us of our dwelling. In every instance we have been able to rebuild, but it has been a real struggle, to keep ahead of our requirements.

Other problems of first importance, are providing food, fuel and water. Most of our provisions have come from Seattle, but we have been able to help out materially by cultivating gardens and by fishing. Several of our ladies have been enthusiastic gardeners. For a few years building absorbed so much of our energy that fishing and gardening were neglected, but now these activities are successfully revived.

Plowing is done by means of a tractor. Potatoes are an uncertain

and rather unsatisfactory crop, but turnips, rutabagas, carrots, beets and cabbages can be depended upon, as well as several varieties of vegetables that cannot be kept through the winter.

Fishing is profitable. Salmon are taken in nets and are salted or canned, or dried for the use of the dogs. Berry picking is also profitable. Blueberries, cranberries and raspberries are usually abundant and are preserved by the usual methods.

Since 1918 we have been able to supply ourselves with reindeer meat at 20 cents per pound for whole carcasses. It has been taken for granted that the mission has had its own herd of reindeer, but that is not the case. I have steadily declined to have anything to do with the industry, on the ground that we cannot give it the attention which it requires. The herd which supplies us with meat is located some thirty miles to the east of us, in the Shageluk country, and has been of great benefit to this section. It is owned in part by the government, but mostly by a trader and several Indians. During the twelve years since its introduction it has been a source of considerable profit to the owners and has increased from 300, the original number in 1919, to more than a thousand at present, 1930.

Our experience in keeping cattle warned us of the danger of undertaking the care of stock with insufficient help. Some twenty years ago we acquired two or three cows and a bull, and for a few years we enjoyed the milk and the meat from them and their increase. But the difficulties were so great that the venture was not worthwhile. Native grass grows in abundance, but the rains of July and August make it extremely uncertain whether it can be

cured. Native help cannot be depended upon for the milking or for regularity and intelligent care in feeding, unless under the most careful supervision. Grain cannot be raised locally and is expensive if imported, but it is necessary if the cattle are to be kept in good condition.

If these conditions can be met, as they are at the Roman Catholic Mission at Holy Cross, on account of the number of layworkers attached to the mission, a herd may be made a valuable asset to the school.

The problem of a water supply is a serious one, and as yet we have found no satisfactory solution. The experiment of sinking wells has been made, without success. One well was sunk to a depth of forty feet through frozen ground, when bedrock was reached without striking a layer of gravel which might have contained water. Another attempt was made, nearer to the river bank. At a depth of forty feet water was encountered, and for a short time we hoped that we had been successful, but the water proved to be of such offensive quality that it could not be used. At present we are hauling water from the river during the winter, and melting snow and ice. During the summer season the problem is less acute.

The fuel problem has been solved in a way which we hardly anticipated it would be. For the past few years wood has been becoming more and more difficult to obtain. All along the Yukon the spruce growing near the bank has been cut for use by the steamboats to an extent which has seriously reduced the available supply. In this section, spruce delivered on the bank of the river where it is cut, is paid for by the boats at the rate of six to eight dollars per cord. Birch delivered at the saw can be had at the rate of eight dollars per

cord at this place. When it has been sawed and put into the woodshed, it has cost from ten to twelve dollars per cord. The mission uses about 120 cords annually. With wood becoming not only dearer in price but more and more difficult to obtain, the fuel question had become acute, when our thoughts turned to coal. For the past two years we have burned Alaskan coal, with the result that we have found it cheaper and better fuel, with the advantage that it can be handled with less labor.

This is of especial importance to us, because the death of so many of the men of Anvik in the influenza epidemic of 1927 has made it uncertain whether we should be able to get sufficient help to get as much wood as we need, even if wood were nearer and more abundant. It was to me a matter of great relief when I found that the price of coal was not prohibitive.

In 1897, ten years after the foundation of the mission, the attention of the whole world was turned towards Alaska, on account of the discovery of gold on the Klondyke, a tributary of the Yukon, in August of 1896. The Klondyke is in Canadian Territory, but access to that stream was either through Skagway, an Alaskan port located on the coast adjacent to the sources of the Yukon, or else by way of the Pacific Ocean and Behring's Sea to St. Michael, the port of entry to the mouth of the Yukon, and so on, up the Yukon a distance of twelve or thirteen hundred miles to the mouth of the Klondyke, at Dawson. The great rush up the Yukon began in 1898. One after another, a line of fine packets, of the Mississippi River type, appeared on the Yukon. A rival line appeared. Parties of gold seekers went up with their own outfits, a stream of

boats of many types passed us, making their way up the river.

In the summer of 1896 a party of four or five prospectors had come down from the Innoko Country, lying one or two hundred miles to the northeast of Anvik. They had been working hard, had found nothing encouraging, and were out of food and not much better off in the way of clothing. We were in need of help on the sawmill and they were glad to get a job. The way they went to work and dismantled the mill and set it up again on secure foundations made the village people open their eyes. Two of them, Messrs. Henricks and Pickarts, remained and opened a store. They became our good friends. They were not keen about another prospecting trip. In 1898 a steamboat came up the river full of gold seekers. I had occasion to go on board. Messrs. Henricks and Pickarts were there, surrounded by a crowd of men who were eagerly asking them questions. They looked towards me and one or two of them came to speak to me. One man said, "We understand that you have been in the country several years." I answered, "Yes, since 1887." He asked whether I thought that there was any truth in the reports of the Klondyke discovery. I told him that so far as I could judge it was a genuine discovery. He looked at me in a way that made me feel as though there must be something wrong about me and said, "If you think that it is all right, how does it happen that you are here instead of being on your way up the river?" I explained as well as I could, but I fear that he was unconvinced.

Another party came along, making their way upstream in a poling boat. Learning that the steamboat was expected, they took a job handling wood on the beach, for the purpose of earn-

ing a few dollars while they waited. One of them separated himself from the rest and came towards me. His question was a little different. He said, "I am sixty years old. What do you think of a man of my age going on a strike like this?" I thought that it depended partly on how he was fixed at home. He said that he had a place free from encumbrance and a moderate income. I thought that in that case it would be prudent to go home and do the work to which he had always been accustomed. He said, "I believe I will do it. My boy, there, is a husky young fellow. He can go ahead if he wants to." I thought that this man was fortunate not to have lost his senses over the gold excitement.

Late in the summer many disappointed men came dropping down the river. They told about their experiences. They had seen some wonderful scenery, but one of them said that the Berkshire Hills were good enough for him. A young man said that he wished that he were in his father's barn. Someone asked why he wished he were in the barn. He said, "Because if I were in the barn it wouldn't take me long to get to the house." Another said, "After this anything that Pa says'll be all right with me." These men were blue. It was pathetic to hear them joking over their misfortunes. Some of them had good voices, and we sang. They had left one of their number in the boat, which was tied up under the bank, below the house. They said that he could sing, but that he did not wish to come up on account of his clothes. We sang familiar songs, Annie Laurie, Old Kentucky Home, and so on. We sang The Watch on the Rhine. We were singing the second verse when the man in the boat scrambled out and came running up the

bank. He said, "I couldn't stand that." He was a German.

Shortly before the river froze, a barge, with three or four men, came down with orders to go into winter quarters at Anvik, and about the same time two small steamboats made their way up the Yukon with the same intention. These boats were all laid up in a suitable place in the Anvik River, close to the spot where Mr. Parker and I lived when we spent our first winter. One party built a cabin a little farther up the Anvik. The other two made dugouts on the site which we had vacated. These dugouts were comfortable to live in. They were made on the principle of the native houses, but rather more commodious. The thick earth walls made it easy to heat the rooms. There was still another party of gold seekers, who pushed on up the Anvik River some thirty miles. Two of them had scurvy during the winter and were very homesick. One of the party was a capable doctor. One was a football player who kept out of doors and did not have scurvy, and another was a splendid old Irishman who was used to frontier ways and who kept a hole open in the ice and fished for the rest. We did not see much of that party during the winter, although I visited them once. The doctor also came down to see us during the winter.

At the station there were more white men than there have ever been before or since, and we met as often as we could, and regularly once a week besides the Sunday services. The Northern Commercial Company had an agent, Mr. Charles Grimm, living at the site less than a mile below the mission. There was a good trail on the river between the mission and the station. One of the prospectors, coming up on an extremely cold night, froze one of his feet. When he

came in we found that the entire foot was white and stiff, up to the ankle. We kept it in a pan of cold water, throwing in snow occasionally to keep down the temperature. After two or three hours the color returned to his foot, and he had no trouble with it afterwards.

Mr. Grimm was an excellent violinist, one of the best that I have ever heard. To hear him play *Traumerai* or Handel's *Largo* was a treat such as one cannot forget.

Besides those who came up the Yukon in boats, there was a party who made their way up from the mouth of the Yukon on foot. Among them was a sheet metal worker who taught me how to make an airtight stove. This knowledge came in handy on several occasions. These men had had the unusual experience of camping on a bubble. The boat on which they had left St. Michael was too late to get into the mouth of the Yukon, having encountered ice before the river was reached. They made up a party and went ashore, where they found some driftwood and proceeded to build a cabin. The coast of Behring's Sea, at that place, is flat and marshy. They selected a little mound where they thought that they would be able to keep dry, and put up the walls and roof of a cabin, expecting to pass the winter. In order to get mud to chink the cracks in the cabin, they made a fire in one corner of the room, to thaw out the frozen ground. Soon the mud began to send up bubbles that exploded on reaching the fire. The men rushed to the door in time to escape, but my friend the stovemaker turned in the door as he was going out and the beard and eyebrows were burned from one side of his face by an explosion which set fire to the cabin.

(Continued next issue.)

The Treasurer's Report

Alaska has assumed the privilege and responsibility of contributing \$2,600,000 toward the work of the Church throughout the world in 1938. This is known as our Quota. Payments on it are freewill thank offerings. They are given by the people of the Church in Alaska as a means to-

members of Christ's Church, and to show in some measure our appreciation and gratitude for all that the Mother Church has done for us.

Below you will find the report of the Treasurer showing the offerings made by the several missions up to June 30, 1938.

ward fulfilling our obligations as

Allakaket	St. John's-in-the-Wilderness	\$ 77.00
Anchorage	All Saints'	109.00
Anvik	Christ Church	60.07
Douglas Island	St. Luke's	9.83
Eagle	St. Paul's and St. John's	158.25
Eklutna	Congregation of St. Mary	4.30
Fairbanks	St. Matthew's	350.00
Ft. Yukon	St. Stephen's	212.00
Juneau	Holy Trinity	24.22
Ketchikan	St. Elizabeth's	70.75
	St. John's	106.25
Nenana	St. Mark's	265.24
Sitka	St. Peter's-by-the-Sea	52.00
Tanana	Mission of Our Saviour	84.00
Tanacross	St. Timothy's	58.00
Total to date		\$1,640.91

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Missionary District of Alaska

Comprises the Territory of Alaska
 Square Miles 586,400
 Population (1930) 59,278

The Bishop of Alaska

The Rt. Rev. P. T. Rowe, D. D.,
 418 Mutual Life Building,
 Seattle, Washington.

The Suffragan Bishop

The Rt. Rev. Jno. B. Bentley, D. D.,
 The Bishop's Lodge,
 Nenana, Alaska

Archdeacon of Arctic Alaska

The Ven. Frederic W. Goodman, D.D.
 Tigara, Alaska

The Chancellor

William A. Holzheimer, Esqr.

The Council of Advice

The Very Rev. Chas. E. Rice
 The Rev. Mervin L. Wanner
 The Rev. Paul J. Mather
 Donald Armour, Esqr.
 Wellman Holbrook, Esqr.

The Examining Chaplains

The Very Rev. Chas. E. Rice
 The Rev. Mervin L. Wanner
 The Rev. Warren R. Fenn

Commissary-Secretary-Treasurer

Miss Mabel E. Bergherm,
 418 Mutual Life Building,
 Seattle, Washington

SUBSCRIPTION BLANK

Name.....

Street.....

City.....

State.....

Subscription Price \$1.00 per Year

Please make check or money order payable to:

THE ALASKAN CHURCHMAN

NENANA, ALASKA

Post Office	Mission	Staff
Allakaket	St. John's-in-the-Wilderness	Amelia H. Hill, R. N. Bessie C. Kay
Anchorage	All Saints'	Rev. Warren R. Fenn
Anvik	Christ Church	*Rev. Henry H. Chapman
Circle	Heavenly Rest	Rev. Wilfred C. Files
Cordova	St. George's	T. Gayle Wagner, R. N.
Douglas	St. Luke's	Visited by the Bishop
Eagle	St. Paul's, and St. John's	Visited by the Bishop
Fairbanks	St. Matthew's	Visited from Juneau
Fort Yukon	St. Stephen's, and Hudson Stuck Mem. Hospital	Rev. A. G. Fullerton
		Walter Benjamin
		Rev. Claudius P. Shelton
		Rev. Grafton R. Burke, M. D., D. Sc., F. A. C. S.
		Addie A. Gavel, R. N.
		Lillian M. Tiffet, R. N.
		Olive Forbes, R. N.
		Mrs. Frances J. West
		David Wallis
Juneau	Bishop Rowe Chapel, Arctic Village Holy Trinity Cathedral	Rev. Albert E. Tritt The Bishop, and
Ketchikan	St. Elizabeth's	Very Rev. Chas. E. Rice, Dean
	St. John's	Rev. Paul J. Mather
Minto	St. Barnabas'	Rev. Mervin L. Wanner
Nenana	St. Mark's, and St. Mark's Mission School	Visited by the Bishop The Suffragan Bishop Bessie B. Blacknall
Rampart	St. Andrew's	Marguerite L. Bartberger
Seward	St. Peter's	Dss. A. Kathleen Thompson
Sitka	St. Peter's-by-the-Sea	Fred Mueller
Skagway	St. Saviour's	Theodore F. Jones
Tanana	Our Saviour	Visited from Tanana
Tanacross	St. Timothy's	Visited by the Bishop
Tigara	St. Thomas'	Mrs. John H. Molineux
Valdez	Epiphany	Henrietta Barlow
Wrangell	St. Philip's	Visited by the Bishop
		Capt. Jack DeForest, C.A.
		Capt. Albert Sayers, C.A.
		Arnold Krone

(* indicates on furlough)

MAIL

All Alaska Post Offices receive unlimited mail of all classes during the summer months.

In the winter, this same rule applies to all coast towns as far north as Seward, and to towns located along the Alaska Railroad.

During the winter months, mail is moved in the interior of Alaska under contracts that limit the weight and frequency of delivery. First Class mail is given preference over all other classes. Magazines and newspapers come next. Parcel Post is never carried unless or until all other classes combined fail to bring the total weight up to the limit of the contract. Towns of the interior located off the line of the Alaska Railroad receive winter mail within the limits set forth in this paragraph.

While many mail routes in Alaska are served by airplane there is, strictly speaking, only one Air Mail Route in Alaska; namely, a weekly service between Juneau and Fairbanks.

Every Post Office in Alaska is in the Eighth Zone with reference to every Post Office in the States, and with reference to every other Post Office in Alaska. Parcel Post rates between Alaska Post Offices, regardless of distance, are always that for the Eighth Zone. Therefore it is unwise to send a Parcel Post package to an individual or mission in Alaska, with the request that it be forwarded to another point. It will cost just as much to forward it from one point in Alaska to another, as it costs to send it from the States to Alaska.

FREIGHT

Freight of all classes can be shipped to any point in Alaska during the summer months. During the winter months freight shipments are limited to those towns along the coast as far north as Seward, and to those located along the line of the Alaska Railroad. We suggest that freight for our missions be sent to the Commissary in Seattle, with complete instructions, who will be glad to forward it to the proper mission with other freight shipments being sent forward.

EXPRESS

Express shipments can be made to any point in Alaska during the summer months, with the exception of those places located north of Nome. Pt. Hope does not receive express. During the winter months express shipments are limited to the towns of the coast as far north as Seward, and to those communities situated on the line of the Alaska Railroad.

Our Commissary in Seattle will be glad to answer any inquiries relating to mail, freight or express for any mission or missionary, also any inquiry relating in any way to the missions of the Church in Alaska.



The Alaskan Churchman

VOL. XXXIII.

NOVEMBER, 1928

No. 4



O ye
Ice and Snow,
bless ye the Lord;
praise him, and
magnify him forever.



Table of Contents



DISTRICT OFFICERS	Inside Front Cover
TABLE OF CONTENTS	1
GRAFTON RUSS BURKE	2
DR. BURKE'S PICTURE	3
WE DELIGHT TO HONOR	4
BISHOP ROWE'S PICTURE	5
THE MOCCASIN TELEGRAPH	6
CROSSING THE YUKON (A Picture)	18
LOOKING BACK FIFTY YEARS (Concluded)	19
(By the Rev. John W. Chapman, D.D.)	
THE TREASURER'S REPORT	23
MISSIONS AND STAFF	24
STANDING NOTICES	Inside Back Cover



The Alaskan Churchman

Founded by the Reverend
Charles Eugene Betticher, Jr.

1906

Published Quarterly in the interests
of the Alaska Missions of the
Episcopal Church

The Rt. Rev. Jno. B. Bentley, D. D.
Editor

Subscription Price \$1 per year.

In filling in subscription blanks
please print your name and address
as plainly as possible.

Please notify us of any change in
address, giving your old address as
well as the new one.

Make your checks and money orders
payable to: THE ALASKAN
CHURCHMAN.

Nenana, Alaska

NOVEMBER, 1938

GRAFTON RUSS BURKE

Elsewhere in these pages you will find the announcement of the death of the Reverend Doctor Burke. News of his passing brought profound sorrow to the Native people of Fort Yukon, where for thirty years he had labored in the Master's service, and where he had come to be greatly loved. The whole field of Alaska, indeed the whole of the Church, will mourn his loss. Rather, we shall mourn our loss, for by his death he passed into life eternal, no more to see or suffer pain, so familiar to him for many years, but to enter into that glory which shall be revealed in him. We who are left behind to carry on will miss him greatly.

Because of his unusual inheritance in body, mind and spirit Grafton Burke was able to accomplish much

in this life. Beginning with a few pills and simple instruments and a miserable log hut on the banks of the Yukon he built it into a splendid hospital, staffed and equipped, and recognized by the American College of Surgeons as a standard institution of its kind, while he himself received the honor of election as a Fellow of the American College of Surgeons.

Other honors came to him, and justly so. He studied in some of the finest medical schools of the land and was a graduate student in some of the great European medical centers. His beloved alma mater made him a Doctor of Science. He had long held his degree in medicine. He was an honored member of many learned societies. Wherever he went he was in great demand as a speaker. He possessed in a marked degree personal charm and a moving power of appeal.

But above all these things, and aside from the power of his intellect and professional skill as physician and surgeon, he was loved, and he will be remembered chiefly, because for thirty years he cast his lot among the poor and needy, without thought of personal loss or gain, but only that he might serve those whose bodies, minds and spirits needed the gentle ministrations of a Christian physician and minister. He was the Good Physician of Fort Yukon.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May God grant him an entrance into the land of light and joy, in the fellowship of His saints, and may light perpetual shine upon him.

And may God remember the loved ones left behind, granting them patience, comfort and peace.



THE REVEREND GRAFTON RUSSELL BURKE, M.D., D.Sc., F.A.C.S.

We Delight To Honor

THE RIGHT REVEREND PETER TRIMBLE ROWE, D.D.,
Bishop of Alaska

who will celebrate, on November 20, 1938, the
eighty-second anniversary of his birth
and who will commemorate on the
Feast of St. Andrew, November 30, 1938, the
forty-third anniversary of his consecration as a
Bishop of the Church.

Born at Meadowville,
Ontario, Canada
November 20, 1856,
the son of

Peter Rowe and Mary Elizabeth Trimble Rowe
he was educated in the

Public Schools of Meadowville,
received instruction by a private tutor,
and entered

Trinity College of the University of Toronto
from which institution he received the
Degree of Bachelor of Arts in 1878 and
Master of Arts in 1880.

He was ordained Deacon in 1878 and
Priest in 1880.

From 1878 to 1882 he was
Missionary at Garden River, Ontario.

From 1882 to 1895 he was
Rector of St. James' Parish,
Sault Ste. Marie, Michigan.

He was elected to become the
First Bishop of Alaska
at the General Convention meeting in
Minneapolis in 1895

and was consecrated in
St. George's Church, New York City, on the
Feast of St. Andrew, November 30, 1895.
Trinity College of the University of Toronto
and Hobart College of Geneva, New York
have conferred upon him the honorary degree of
Doctor of Divinity.

In 1907 he was elected
Bishop of Colorado
but declined the election.

Today he is the
Senior Bishop of the Church in active service,
beloved and honored by all who know him.



THE RIGHT REVEREND PETER TRIMBLE ROWE, D.D.,
Bishop of Alaska

The Moccasin Telegraph



It is with distress and sorrow that we announce the death of the Rev. Dr. Grafton Burke.

Two years ago Dr. Burke suffered a severe attack and breakdown. He was relieved of his duties at Fort Yukon and spent nearly a year and a half in the States and abroad in an effort to regain his health and strength. He returned to his post late last fall much refreshed and full of his usual enthusiasm and zeal. During the winter many responsibilities were laid upon him and towards spring he showed signs of strain. When Bishop Rowe visited Fort Yukon for the Easter season he realized that Dr. Burke was not entirely well, but hoped that he would regain his strength and vigor. In June, on the Feast of St. Peter, he was advanced to the priesthood in St. Stephen's Church, Fort Yukon.

In July he began to show marked signs of illness and went to bed in the hospital, placing himself under the care of the nursing staff, and hoping that a rest would relieve his trouble. But he did not mend, as had been hoped, and it was finally decided that he should go to Fairbanks, where he could be placed in the care of other physicians. He flew from Fort Yukon to Fairbanks on August 10th. He was accompanied by Miss Gavel, senior nurse at the Hudson Stuck Memorial Hospital, and Mrs. Burke. After an examination and rest in Fairbanks it was felt that he ought to be taken to Seattle. He was flown from Fairbanks to Juneau, where he took passage on the ship for Seattle, arriving there late in Au-

gust. Miss Gavel accompanied him in order that he might have the best possible medical care en route.

Soon after his arrival in Seattle it was found that his condition was serious, indeed critical, and Mrs. Burke was notified. She flew at once to Fairbanks, having returned to Fort Yukon, and from there to Juneau, where she sailed for Seattle.

The Doctor's condition grew steadily worse and it became apparent that he could not recover. He passed away early in the morning of Sunday, September 25th. Mrs. Burke was with him when the end came.

The funeral service took place on the 27th at the Church of the Epiphany, Seattle, the Rev. Dr. Wieland officiating. The remains were shipped to Alaska, interment being made beside the grave of the late Hudson Stuck, Archdeacon of the Yukon, and beloved friend and companion for many years of the Doctor. The Rev. Mr. Shelton of Fairbanks had the service at the grave.

Dr. Burke is survived by his widow, Clara Heintz Burke, and two sons, Hudson Burke of Seattle, and Grafton Burke, Jr., who is a student at Dartmouth.

* * *

Bishop Rowe completed his visitation of the missions of the interior early in July. From Fort Yukon he journeyed up the Yukon River to Whitehorse and thence over the White Pass to salt water at Skagway. From that point he began his visits to the missions of southeast Alaska.

In mid-July he was at Wrangell, where he ordained Mr. Krone to the

diaconate and took other services at St. Philip's Church.

The following Sunday found him at Ketchikan, where he visited both St. Elizabeth's Mission and St. John's Mission, and conferred with the clergy and vestries of both churches.

From Ketchikan the Bishop sailed for Seattle. There he found his desk crowded with correspondence and business that had accumulated during his long absence in the field. For some weeks he was kept busy in his office attending to affairs of the District.

He was able to be with Dr. Burke during the later's illness in Seattle, and was there when the end came. His presence was of the greatest comfort to the Doctor and his family.

Late in September the Bishop went to California to take part in services there. He has been on the go since last March, when he left Seattle for the north. Perhaps no other Bishop travels so far and so much as Bishop Rowe. We rejoice because of his vigor and health. His visits to the missions throughout his vast diocese are hailed with delight by clergy and people alike. His coming brings gladness to every heart.

* * *

The past summer will not soon be forgotten by or staff at St. John's-in-the-Wilderness, Allakaket. Early in June all the people of the Koyukuk gathered there for a great pot-latch. Bishop Bentley visited the mission at that time. There were baptisms, confirmations and marriages. The people had hardly left for their summer camps when Miss Hill had a bad fall, cutting her wrist and wrenching her hand painfully. Then early in September Allakaket experienced one of the worst floods in its history. Swollen by incessant rains, the Koyukuk River and its tributary

streams became raging torrents. The Alatna, a northern tributary of the Koyukuk, enters the main stream on the opposite bank and just above the mission. During the flood stage its waters ate into the sandy soil of the river bank in front of the mission buildings, cutting away foot after foot of the mission garden. When it became apparent that the water would flood the grounds and buildings, and that to remain longer would be dangerous, Miss Hill and Miss Kay sought refuge on the hills across the river, where the people of the community were gathered in tents. For two days they were forced to camp out, while the flood rose steadily. When it began to go down they returned to the mission grounds to find a most desolate sight. More than thirty feet of the ground in front of the buildings had been carried away. The little greenhouse was tottering on the very edge of the bank about to go into the river. Forty cords of wood, the winter's fuel supply, had been carried away. The water had stood eighteen inches deep in the mission. And there was a heavy layer of wet mud over everything.

Happily the food and clothing supplies had been stored above the high water mark and were safe. But it was a wearisome task to set about cleaning up the debris and mud. And more wood would have to be secured before winter set in. This will entail additional expense for which no provision can be made in the budget.

In spite of all such vicissitudes, Miss Hill and Miss Kay report that order has been restored and that they are ready for the winter.

* * *

Early in September Fr. Fenn visited Seward from his post at Anchorage.

age and conducted services in St. Peter's Church. Fr. Fenn writes:

"On Sunday morning we had the Holy Eucharist at nine o'clock for our own communicants. At eleven we had Morning Prayer and Sermon. There were more than fifty out. A choir had been gotten together and the music really was fine. In the afternoon I administered Holy Baptism to a six weeks' old baby girl. Later I conducted a Confirmation class for six young people. There are several adults, too, who are looking forward to Confirmation. That evening I had dinner with some of our Church people and visited a few more afterwards." We call that a pretty full day.

The roof of St. Peter's, Seward, has been repaired lately and new stain put on, which adds greatly to the appearance of the church.

Edward Turner, a communicant of All Saints', Anchorage, left this fall to begin his studies at Carroll College in Wisconsin. He plans to prepare himself for the priesthood.

The windows of All Saints' Church have recently been redecorated with colored designs that increase their beauty and attractiveness.

Fr. Fenn reports one tragedy that occurred during the past summer. For some years he has had a pet canary named Hans. Hans has had the liberty of the house, flitting from room to room. One day the kitchen door was left open. To quote Fr. Fenn:

"Love flew out of the kitchen door and now the house is left desolate. A vast chasm of emptiness fills my study. Hans is no more."

Fr. Fenn, who keeps house alone, rejoices in having with him this winter his nephew, Mr. Robert Miller, who is engaged in work in Anchorage.

* * *

The Rev. Mr. Chapman and his

family returned to Anvik from regular furlough in August. Although the people were scattered at their fishing camps, twenty-two of them were present at the first early communion service held after his arrival. More than sixty were present for the morning service at eleven o'clock. Mr. Chapman began his summer day school for the village children at once.

A wind driven power plant has recently been installed at Christ Church Mission, Anvik. Last reports indicated that it was working well and supplying light and power for the mission.

Early in August a nurse from the Indian Field Service visited Anvik and rendered valuable service to several of our people.

Mr. Chapman reports that he expected to visit Shageluk in the early fall and see to the work that is being done on a small chapel there. The building is a former dwelling given by its owner to the church to be fitted up as a chapel.

* * *

The Rev. Mr. Fullerton and Mrs. Fullerton left Eagle for the States on regular furlough early in September. This is their first furlough in six years. They will visit relatives and friends in Seattle and the northwest, returning to the field next spring.

Early in September Mrs. Walter Benjamin, wife of our Native lay-reader of St. John's, Eagle, was taken to the hospital at Fairbanks. There she underwent a major operation. She was able to return to her home at Eagle within a month.

Reports that have come to us from Eagle in recent weeks indicate that while the run of fish on the upper Yukon this past summer was the poorest in many years, the caribou

were crossing in considerable numbers and that the people had been able to lay in a supply of meat sufficient to last them all winter.

Last June one of the Indian boys of Eagle fell and injured himself. At first it was not thought that the harm was great, but within a week he was suffering greatly and it was apparent that he would have to be gotten to the hospital at once if his life was to be saved. There was no medical service available in Eagle, except that which could be rendered by laymen.

The Rev. Mr. Fullerton made plans at once to take the boy to our hospital at Fort Yukon, a distance of more than 250 miles down the Yukon. The start was made in the early evening, the injured boy lying on a pallet in the bottom of Mr. Fullerton's little open boat. Two young Indian men accompanied them to assist with the care of the sick boy, and to relieve Mr. Fullerton in running the boat.

About thirty miles below Eagle one of the men signalled Mr. Fullerton that the boy had passed away. They landed on the beach, prepared the body for burial, replaced it in the boat, and then began the return trip up river to Eagle. On the way they stopped to build a fire and make coffee and to rest. They reached home without mishap. There can be little doubt but that this young man died because of a total lack of medical care of any sort in the community. Such tragedies are of common occurrence in our frontier camps and villages where neither doctor nor nurse are to be had, and where the only medical aid that can be given must be administered by laymen with

but a little knowledge of medicine. And so often this little knowledge is a dangerous thing.

* * *

The Rev. Mr. Shelton made two long trips over the trail this fall. Early in September he visited Valdez, at the southern end of the Richardson Highway, where he conducted services in the Church of the Epiphany.

Early in October he drove to Circle, holding services in the Church of Heavenly Rest for our people of that community.

The Woman's Auxiliary of St. Matthew's Church, Fairbanks, is an active organization. It has a membership of twenty earnest and faithful women, with an average attendance of sixteen. Several of these women are former members of the staff of the Alaskan Mission. During the past year they have made a careful study of the Missions of the Church in Alaska. Meanwhile, they have been doers of the word and not hearers only. They have gathered, repaired and shipped to the Mission of Our Saviour at Tanana several large boxes of clothing. They have also sent several boxes of clothing to the people at Circle. And they have had an increasingly active part in the United Thank Offering.

Not to be outdone by the Woman's Auxiliary, the Guild of St. Matthew's Church has also been active. In the fall they held a bazaar and dance, which was followed later by a turkey supper. The Guild supports many local charities, while undertaking to carry on the work of the George C. Thomas Memorial Library, the only public library in Fairbanks. It also contributes generously towards the

Quota, and helps with the current expenses of the parish.

New concrete walks have been laid along the north and west sides of the Church property in Fairbanks. This work, done at considerable expense, is a great improvement.

The Rev. Mr. Shelton and Mrs. Shelton have with them this winter two young Church girls who are in Fairbanks in order that they may attend the public school. Miss Betty Seller of Beaver lived formerly in Anchorage, where she was a communicant of All Saints' Mission. Miss Marian Huntington is a graduate of St. Mark's Mission school at Nenana. As a child, she was a pupil at Christ Church Mission, Anvik.

The congregation of St. Matthew's Mission, Fairbanks, is greatly in need of a new parish hall for the use of the Church School, the choirs, the Auxiliary, the Guild, and other parish organizations. The present building, known as Lumpkin Hall, is old and in a bad state of disrepair. It ought to be replaced, and at once. The local congregation is beginning the task of building a new hall. It needs, and will appreciate, any help that may be given towards this work. Old friends of St. Matthew's, and they are many, who wish to contribute towards the building of this new parish hall should send their gifts directly to the Rev. Claudius P. Shelton, Fairbanks, Alaska, or to either of the Bishops, who will see that they reach the proper fund. This does not exclude new friends who may wish to contribute. In any case, please be sure that your check is plainly marked to indicate the purpose for which it is given. Your help will be greatly appreciated.

* * *

Miss Gavel, who accompanied Dr. Burke to Fairbanks and Seattle in August, returned to her post late in

September. As senior nurse on the staff, she takes charge of the Hudson Stuck Memorial Hospital for the time being.

Miss Wagner, for two years our nurse at Anvik, was transferred to Fort Yukon in August.

Miss Tifft, of our Fort Yukon staff, spent a short vacation in Fairbanks in early October.

Miss Laureta J. Hamilton, a new appointee, arrived on the field in September and has been assigned to duty at Fort Yukon. Miss Hamilton is a graduate nurse and will serve on the hospital staff. We welcome her to the field and to Fort Yukon.

Mr. N. J. Nicholson, for many years associated with the work of the Church in Alaska as the builder of many of our mission buildings, is now at Fort Yukon where he has charge of the buildings and equipment.

Mr. Peter Chittenden, who spent the past year at Fort Yukon as a volunteer worker, left for the States in August. He entered Yale University this fall to begin his studies as a medical student. Mr. Chittenden is from Costa Rica, and is a graduate of St. Paul's School, Concord, New Hampshire. He rendered splendid service at Fort Yukon. He will be greatly missed by the staff and people of that community.

* * *

Ketchikan, which boasts that it cans more salmon than any other town in the world, had a busy season this past summer, the local salmon pack being the largest in several years. As a result, many of our people of St. Elizabeth's Mission were kept busy fishing and working in the canneries.

Bishop Rowe visited St. Elizabeth's on July 24th for the purpose of confirmation, and to make his annual visitation. While on this visit the Bishop dedicated the new electric or-

gan lately installed in the church. The organ has been the source of much pleasure and satisfaction on the part of the congregation. Miss Elenore Williams is the organist.

With the return of fall the Church School was reopened with a good enrollment. The Junior and Senior Choirs have also resumed their work and the parish is again busy after the interruptions caused by the summer. Mr. Casper Mather, brother of the Rev. Paul J. Mather, is Superintendent of the Church School.

Captains DeForest and Sayers of the Church Army attended services at St. Elizabeth's in July while en route to their post at Point Hope.

* * *

Fr. Wanner left Ketchikan early in October for a long delayed furlough. He will visit with relatives and friends in Pennsylvania and return to the field in the spring.

The Rev. Paul T. Maslin and Mrs. Maslin arrived in Ketchikan in September. Mr. Maslin succeeds Fr. Wanner as priest-in-charge of St. John's Church. He comes to Alaska from the Missionary District of Hankow, having served as a missionary in central China for the past thirty-five years. We welcome Mr. Maslin and his family to Alaska and to membership in the family of the mission staff.

Two rummage sales were held by the people of St. John's during the summer and fall, no little profit being realized from the sale of old articles of wearing apparel.

In October a bazaar was held under the auspices of the Guild.

When the Ketchikan High School held its latest commencement exercises three of the principal speakers for the student body were young people of St. John's Church.

Because of its location as the first

port of call in Alaska, all ships going both north and south stop at Ketchikan. This gives our missionaries who are en route to the field, or en route to the States on furlough, an opportunity to visit for a few hours with our staff there.

Just before leaving for his furlough, Fr. Wanner spent a week-end at Wrangell, where he administered the Holy Communion and preached in St. Philip's Church. While there he was the guest of the Rev. Mr. Krone.

* * *

This fall the old roof of St. Barnabas' Church at Minto was taken off and a new roof put on. Other work was done on the little building. Next spring it is planned to complete this work so that the Church will be in perfect order for services. There are more than one hundred Church people living at Minto.

* * *

Miss Blacknall left Nenana for the States on regular furlough early in September. She went south from Nenana over the Alaska Railroad to Seward. There she took ship for Seattle. From Vancouver, B. C., she traveled east through Canada to Montreal, and from there went down to New York. After a visit there she went to her old home in North Carolina to visit relatives and friends.

Mrs. John H. Adams is assisting at St. Mark's Mission, Nenana, this winter as a member of the staff. Prior to her marriage Mrs. Adams was Mrs. Mabel Pick. She served on the coast and at several posts in the interior as a member of the staff. We are happy to have Mrs. Adams with us again.

Due to a poor growing season, the fall harvest at St. Mark's Mission was not as good as it has sometimes been, but a fair quantity of vegetables was gathered for the winter. The potato crop amounted to something more

than five and one-half tons of very good quality. The mission rejoices in a new root cellar, made possible through the generous gifts of friends. This new cellar is large enough to hold all the vegetables needed at the mission through the year. It will keep them through the long winter and protect them from freezing.

In common with other communities on the upper Yukon River and along tributary streams, Nenana had a very poor run of fish this last summer. The mission had two fish wheels in all summer long, but not enough fish were taken to feed the dogs through the winter. As a consequence, rice and tallow will have to be bought to supply the dogs with food.

Miss Bartberger spent several days in Fairbanks during the past summer. While there she was the guest of Mrs. John H. Adams.

Miss Betty J. Buzby and Miss Marjorie D. MacDonald, both communicants of St. Matthew's Church, Fairbanks, spent ten days at St. Mark's Mission last summer as volunteer members of the staff. This is the second time that these young women have served on the staff at Nenana.

* * *

When Bishop Rowe visited Sitka this past summer he found that Mrs. Molineux had candidates for baptism and confirmation ready for him. Four young people were presented for confirmation, while two adults and nine children were baptized. During Mrs. Molineux's period of service at St. Peter's-by-the-Sea, Sitka, she has presented 97 persons for baptism and 57 for confirmation.

Miss Henrietta Barlow, formerly a member of the staff of the Alaskan Missions, and later a member of the staff in Liberia, continues to make

her home with Mrs. Molineux at the See House in Sitka.

While on the subject of Sitka, we might add that in our opinion St. Peter's-by-the-Sea is the loveliest Church of any body in all Alaska. For that matter, Sitka is without doubt the loveliest spot in all Alaska.

* * *

Dean Rice of Holy Trinity Cathedral, Juneau, visited Ketchikan in July to serve on the board of examining chaplains. Later he flew to Wrangell, where he presented Mr. Krone for ordination to the diaconate in St. Philip's Church. The Dean has been busy all summer greeting the many visitors who crowd Juneau when the ships stop there en route to the north, or on their way south.

In early August the Rev. Mr. Files and Mrs. Files returned to their post at Tanana from Anvik, where Mr. Files had been in charge of Christ Church Mission for a year during the absence on furlough of the Rev. Mr. Chapman.

In early September Mr. and Mrs. Files left for the States on regular furlough. They travelled from Nenana to New York in company with Miss Blacknall.

During the winter Mr. Files will take work as a special student at the Theological Seminary in Virginia, returning to the field in the spring.

Mr. Jones, a volunteer worker, who served at St. Mark's Mission, Nenana, during the summer, was transferred to Tanana in the fall. He will spend the winter at the Mission of Our Savior, being associated in the work there with Dss. Sterne.

* * *

The Rev. Mr. McIntosh was a patient in the hospital in Fairbanks for several days in September. We are happy to be able to report that he

has so far recovered as to enable him to return to his post at Tanana Crossing and resume his duties as priest-in-charge of St. Timothy's Mission.

Work on the new mission dwelling at Tanana Crossing goes forward. With a generous grant from the American Church Building Fund Commission it had been hoped that the building would be finished before cold weather set in this fall. But the illness and absence of Mr. McIntosh delayed the work and it will now be spring before the work can be finished. Meanwhile, the McIntoshes are forced to live in a very small cabin, putting up with many inconveniences.

Some repair work has been done on St. Timothy's Church during the past year, adding to its attractiveness and comfort as a place of worship.

* * *

Many encouraging reports come from Point Hope. Archdeacon Goodman rejoices in the assistance and companionship of Captains DeForest and Sayers of the Church Army. The Archdeacon writes:

"The coming of the Church Army to the Arctic makes the winning of the whole of this coast for Christ appreciably nearer."

Because of troubled labor conditions on the west coast last summer, material and supplies for the building of several small churches on the Arctic coast were delayed in shipment. This necessitated a postponement in building operations. Now it is hoped that during the next summer two buildings may be erected, the Church-of-the-Epiphanie in - the - Arctic at Kivalina, and the Church-of-St.-Alban's-in-the-Arctic at Point Lay. To these two points will be assigned Captains DeForest and Sayers, who under the supervision of the

Archdeacon will carry on the Church's work in these remote communities.

The oldest, and perhaps the most famous, of all the English Missionary Colleges is St. Augustine's College, Canterbury. Archdeacon Goodman is a graduate of this famous old school. Last June, the Governing Body of the College, at its annual conclave, elected the Archdeacon an Honorary Fellow. This is a great honor. It is given seldom and to but a few. We congratulate the Archdeacon, who modestly claims to be "the least worthy of the many of the College's famous sons." At the same time we congratulate St. Augustine's upon having such distinguished sons to honor.

This fall the most northerly Court of the Sir Galahad Club was established at St. Thomas' Mission, Point Hope. The Court was founded under the leadership of Archdeacon Goodman, who writes:

"At the first meeting of the Court twenty Eskimos offered themselves for enrollment and knighthood in the Court. It is encouraging to see the aristocracy of the Eskimos willingly coming forward and adapting themselves to the white man's efforts to deepen their Christian life. Regular weekly meetings are planned for the winter months and they will be mostly in charge of Captains DeForest and Sayers."

Again, the Archdeacon writes:

"For the first time in its history a Church School Service was held at St. Thomas' Mission this fall. The Church was filled with Eskimo children and their parents and relatives who had stayed for the service.

"About three years ago I had started the Point Hope Harmonica Band with twelve Borrah Minevich Harmonicas. The children had so far advanced that last Sunday they played for the first time in Church at their

children's service. One of the hymns was Charlotte Elliott's well-known hymn—"Just as I am, without one plea."

"Captain DeForest is an expert player and with weekly practice under his training the Band will be able to render a greater help to the Church."

It may be of interest and help to our readers if we point out that for more than one hundred years Point Hope has been the name given to the long sand spit which juts out into the Arctic Ocean, and to the village located there. The Eskimo name for the place is Tigara. Some years ago the Post Office Department designated the post office there as Tigara. This was done to avoid confusing the address with Port Hope. So the geographical and village name is Point Hope, while the post office address is Tigara. They are one and the same place. We speak of St. Thomas' Mission as being at Point Hope, but in writing to the mission there we address our mail to Tigara. If you wish to be doubly sure you may address your mail to St. Thomas' Mission, Pt. Hope, P. O. Tigara, Alaska.

* * *

For some time Mr. Arnold Krone has served as layreader-in-charge of St. Philip's Mission at Wrangell. During his annual visitation to Wrangell last summer Bishop Rowe ordained Mr. Krone to the diaconate. The account of the ordination service, written by a member of St. Philip's congregation, follows:

"An impressive service was held in St. Philip's Church, Wrangell, on Sunday morning, July 17th, when Arnold Krone was ordained to the diaconate. Officiating at the service was Bishop Rowe, who had recently returned from a trip to the far north, and Dean Rice of Holy Trinity Cathe-

dral, Juneau. The Dean had spent the previous week in Ketchikan, where he had served on the board of examining chaplains, and had come to Wrangell the evening before the service by plane. Mrs. Whitehead of Juneau, former organist of St. Philip's, who was visiting relatives in Wrangell, was at the organ.

"Morning Prayer preceded the Ordination, Dean Rice reading the lessons. The sermon, preached by Bishop Rowe, told beautifully of the Apostolic Succession and the several offices in the Church, the duties of a Deacon, and the esteem in which the office should be held.

"The candidate was presented by Dean Rice. The Litany for Ordinations was said, after which the Collect and Epistle for Ordinations followed. Then the Bishop conducted the examination of the candidate according to the ritual. There followed the impressive service of the laying on of hands, the presentation of the New Testament, and the reading of the Gospel by the newly ordained Deacon. It was a touching moment when Dean Rice placed the stole across the shoulder of the young minister.

"The marble altar was beautiful with white flowers and lighted candles. It was the first service of its kind ever to be held in Wrangell. The little church, recently redecorated, was filled with members of our own church and representatives of other Wrangell Churches who had come to witness the ordination and to pay their respects to Bishop Rowe, than whom Wrangell has no better friend."

The next day services were held in St. Philip's Church at which time eight persons were presented for baptism and six were confirmed.

An account of the first half of Bish-

op Bentley's summer trip was given in the August number. Late in July the Suffragan Bishop left Nenana for the second part of his summer visitation to the missions of the interior. From Nenana he went down the Tanana in the little Discovery. There he boarded the river steamer Yukon and went up the Yukon River to Eagle. After a visit of several days at Eagle, where he took part in the services held in St. John's church in the Native village, and St. Paul's in the white town, the Bishop began the long trip down to Tanana in the Discovery. Stops were made at the camps along the way. Services were held at Circle in the Church of the Heavenly Rest. At Circle he was joined by Mrs. Bentley, who had come over the trail from Fairbanks to meet him. Thereafter the voyage down river was made in stormy weather, wind and rain being encountered every day. They arrived at Fort Yukon just in time to bid Dr. Burke goodbye as he and Mrs. Burke and Miss Gavel left by plane for Fairbanks. Several days were spent at Fort Yukon, services being held in St. Stephen's Church, in the Mission Chapel, and at the Hospital for the sick.

From Fort Yukon the Discovery proceeded on down river in the face of wind and rain. Stops were made at the camps where children were brought to be baptized, several young people were confirmed, and many received the sacrament of the Lord's Supper. Visits were made at Beaver, Stephen's Village and Rampart. Camp was made each night along the river bank. A small tent and camp stove provided shelter and warmth. Geese and ducks, moose, caribou and bear were seen along the way. Tanana was reached late in the afternoon of

a stormy day and the Bishop and his wife were grateful for the hospitality and kindness of Mr. and Mrs. Files and Dss. Sterne. Services were held on Sunday in the Church of Our Saviour at the Mission, and in the schoolhouse in the town. Visits were made at the government hospital. Then early one morning the steamer Yukon came along and the little Discovery was placed on deck and the trip up the Tanana to Nenana began. Such trips are always pleasant. The officers and crew of the river steamers are courteous and kind, and it is a pleasure to meet the summer tourists and travelers who come this way. Opportunity was given the Bishop to speak to the ship's company. Nenana was reached in due time and the long summer trip was at an end.

Early in September Bishop Bentley went to Tanana with Mr. Jones, who was being transferred from Nenana to that post. The trip was made on the government steamer.

Later in September two trips were made to Minto in the Discovery, the Suffragan Bishop attending to repair work that was being done on St. Barnabas' Church there.

Two short visits were made to Fairbanks in the early fall, the Bishop being the guest in each instance of the Rev. Mr. Shelton and Mrs. Shelton at the rectory.

* * *

The log of the Discovery shows that during the past four summers that little vessel traveled over 10,000 miles on the Yukon River and its tributary streams under her own power.

Three times she made the long run upstream from the mouth of the Koyukuk to St. John's-in-the-Wilderness at Allakaket, fighting the current all the way for 450 miles. Once she went the whole length of the Tanana from its mouth to its head, a distance

of about 800 miles, and then down again. Four times she has made the run of 675 miles from Allakaket down to Anvik.

* * *

Some months ago an appeal was made for funds with which to build a small boat for the use of the Suffragan Bishop in making his summer visitations along the Yukon River and its tributary streams. We gratefully acknowledge receipt of the following contributions towards this fund:

Already acknowledged.....	\$1,179.61
Passengers on Str. YUKON	62.15
St. Alban's Church,	
Washington, D. C.	62.40
Julia W. A. Demarest	10.00

Total to date	\$1,314.16
---------------------	------------

It is estimated that \$3,000.00 will be required to build and equip this little boat for service.

* * *

Awhile ago we proposed that a large cross be erected on the summit of Eagle Bluff. This cross was to mark the spot where Bishop Rowe first entered the interior of his vast field, and was to be a constant challenge to all who passed by to lift up their eyes and their hearts to the cross on which Our Lord died. Instant response was made to the suggestion and funds were soon in hand for the work. This past summer we made ready to erect the cross, which was already constructed. When we climbed to the summit of the Bluff and found that the ridge was so narrow as to prevent men from working on it with safety. Also, the rock on the north face of the cliff was so badly disintegrated that it was apparent that the slightest earthquake tremor would dislodge it, carrying the cross and the whole ridge on which it stood into the gulch below. It was therefore decided to erect the cross on the

high bank of the river, on the mission property, overlooking the Yukon. This was done in August. The great cross stands twenty feet above the ground, is finished with durable aluminum paint, and is plainly visible for a long distance on the river. To all who contributed to this undertaking we extend our sincere thanks.

* * *

From time to time we have heard Church people say that if they had some definite work or project to which they might give they would be glad to contribute of their means, but that appeals for funds for general Church work left them cold. Below you find listed a few definite projects that are deserving of your interest and help. If you desire further information concerning any of them, please write to The Alaskan Churchman and your inquiry will receive prompt attention. Contributions to any of these particular objects should be clearly marked so that there can be no confusion in the administration of the funds. Checks or money orders should be sent to The Alaskan Churchman, Nenana, Alaska.

1. Recent floods on the upper Koyukuk River carried away the entire winter's wood supply for St. John's-in-the-Wilderness at Allakaket. No provision is made in the budget for the replacement of this fuel, which is absolutely necessary. Wood costs \$12.00 a cord delivered at the mission. Perhaps you would like to contribute a cord? Perhaps more?

2. St. Matthew's Mission at Fairbanks is in need of a new parish hall for the use of the Church School, the Auxiliary, the Guild, the choir and other parish organizations. This is a very much worthwhile undertaking. Would you like to be one of those who will help to build this hall?

3. The Suffragan Bishop has made

an appeal for funds with which to build a small boat for use in making his summer journeys on the Yukon River and its tributaries. The sum of \$3,000.00 is needed for this boat and its equipment. Not quite one-half of this is now in hand. Who would care to contribute towards this fund?

4. Archdeacon Goodman hopes to build two small churches on the shores of the Arctic Ocean next summer. One will be erected at Kivalina, another at Point Lay. Thus our work among the Eskimo people of that bleak land will be extended. Some there may be who have the means and the wish to contribute the entire cost of one of these little churches as a memorial to some loved one, or as a thank offering to God for His gracious goodness. Some will wish to contribute towards the erection of these places of worship.

5. Other small churches are needed at other points, at Circle, Beaver, Stephen's Village, Rampart and other places. The only thing that delays the work of building is the lack of funds. Who will give?

6. A young woman, a graduate of our mission school at Nenana, wishes to prepare herself to teach a mission school. She is now in her junior year in high school. If she is to go on with her studies her expenses will have to be met by the Church. She

has no one else to turn to. The expense of her room and board and schooling now amounts to about \$500 a year. Would some Church School, some parish, some Auxiliary, some individual like to assume the privilege of meeting the expense of this young woman's education? She is entirely worthy.

7. The Hudson Stuck Memorial Hospital at Fort Yukon is always in need of funds to care for the sick. The appropriation made by the Church does not cover the necessary expense connected with the running of the hospital. Your contribution will help pay for medicines, for food, for fuel, for new equipment, for the thousand and one things needed to maintain such an institution at the highest standards.

8. St. Mark's Mission, Nenana, cares for thirty-five Indian boys and girls the year around. They have to be housed, clothed, fed, schooled and cared for in every way. It costs \$200.00 per year to maintain one child in this splendid Church school. Why not adopt one of these little ones? Any contribution, be it small or great, will be gratefully received.

There are no end of worthy projects we could mention. Here are a few of them. Write to us about any of them, or ask for further information about work in which you are especially interested.





CROSSING THE YUKON

Looking Back Fifty Years

By THE REVEREND JOHN WIGHT CHAPMAN

(Concluded)



The mound they had selected was an accumulation of marsh grass. The stovemaker still showed the effects of his experience. This group of men remained with us a few days, and then went on, determined to reach the gold fields as quickly as possible. One of them returned, however, and remained with us for more than a year. This young man, Mr. Edwin M. Van Note, was a Churchman and had had some training as a choir boy in one of the parishes in New York. He became interested in the work that we were doing and asked if he might share it in some way. He had an unusually good ear for the native language and learned to read the commandments in the native tongue. With this equipment and with Isaac Fisher as a companion he spent three weeks on the Shagaluk, going from village to village and teaching the commandments. Many were willing to learn, and by teaching one commandment to one and another to another, he was able to leave the whole body of the commandments in each of the three villages. He and Mr. Hendricks became partners in a commercial venture which took them to what is now Fairbanks. They engaged several men to help them, promising to bring them down to Anvik in time to catch the late boat to St. Michael. Mr. Van Note kept the promise, which involved long hours in an unheated pilot house. When he reached Anvik he was suffering from bronchitis,

which finally led to pneumonia, from which he died, in December, 1899.

The prayer desk and lectern in the church are a memorial, given by his parents. His happy disposition and fine character made him many friends. He realized the seriousness of his condition and spoke freely of himself. Christian ministrations to such a man are a privilege such as anyone might covet.

Isaac Fisher's death, three years ago, deprived me of a companionship which had lasted thirty-five years. He grew up in the mission from his childhood, and was loyal to its teachings. He accompanied me upon many journeys and was my chief dependence in making translations. His perfect familiarity with the native language and his ability to interpret the meaning of Indian idioms made his help invaluable in the many revisions which we made together.

His patience and good nature expressed itself in many ways. He was an excellent hunter and trapper and it was characteristic of him that the attractions of the native feasts were not sufficient to keep him from his trap lines. He took great pride in having a good dogteam and in keeping his harness and sled in good condition. His dogs were well trained. Once, while I was on a trip with him, I saw him unhitch the team, of seven or eight dogs, from the sled and direct them by his voice which way to go, to lie down and to come to him

again when he was ready for them.

He was an excellent provider for his large family and was devoted to his children. He had the fault, common to most natives, of being willing to go into debt for unnecessary articles. I have sometimes thought that this is not so much the fault of the natives as of the competition among the traders, most of whom think it necessary to give credit on an extensive scale, in order to secure as many customers as possible, and especially to attach the best trappers to their interests.

Isaac was preparing to go out on the usual spring hunt in 1927, when an epidemic of influenza reached us, and soon the survivors were hardly enough to bury the dead. He put aside his own plans in order to help, fell sick himself and died within a few days. Towards the end his mind became clouded and he imagined that he was hauling provisions to his camp in the wilderness. In that courageous effort to provide for his own he passed away. May he, who had learned how to forgive those who had injured him, find mercy of God in that day.

As the events of more than a generation pass through my mind, I realize how great a part sickness has played, among the vicissitudes of the mission. Major accidents have been surprisingly few, considering the fact that our people depend so largely upon their guns for a living. It is true that I have had to set broken bones and deal with three or four cases of serious gunshot wounds. There have also been several drowning accidents, but the mortality from these causes has been trifling compared with the ravages made by the epidemics of which mention has been made, and by the ever present drain upon vitality caused by tuberculosis.

Infection from tuberculosis meets

us every day and in whatever direction we turn. It is so general throughout the district that it would probably be within the bounds of truth to say that there is no native who has not been or is not almost certainly destined to be affected by it in some form. It is doubtless owing to this fact that epidemics are so fatal. During my recollection we have had to deal with two destructive epidemics of influenza and one of diphtheria as well as with scarlet fever, mumps, measles and whooping cough in the violent form which these diseases usually assume in communities where they appear for the first time, and also with two threatened epidemics of small pox, which were, happily, averted.

In January, of the year 1900, an enumeration was made of all the natives living on the Innoko River and the Shagaluk Slough, and of those living at Anvik and Bonasila; that is of all the natives with whom we are directly in contact. In January of 1914 another enumeration was made, and in April, 1930, still another. Some few individuals have removed to other localities and in two or three instances full statistics cannot be obtained, but the following summary can be depended upon as approximately correct. Only those in the original list and their direct descendants are included.

Living, January, 1900	565
Living, January, 1914	452
Living, January, 1930	440

It will be noted that there was a 20 per cent decrease between 1900 and 1914. This was caused by a great influenza epidemic in the summer of 1900, followed by diphtheria in 1904 and whooping cough and measles soon afterwards. From 1914 to 1930 the decrease has been less than 3 per cent, notwithstanding a severe influenza

epidemic in 1927. This would appear to indicate that the population is increasing.

Other statistics are suggestive. Of the 440 now living, 89, or 20 per cent of the whole number, are the children of white fathers. These children are, as a rule, members of large families and better cared for than the children of native families. These 89 half breed children have all been born since 1900. A comparison of the births and deaths in the families of aboriginal stock and those of mixed blood shows a far greater percentage of loss in the families of pure blood. The figures are as follows:

Born, full blood, 1900-1930.....	391
of whom died, same period,	
41 per cent, or	163
Born, mixed blood, 1900-1930	102
of whom died, same period,	
13 per cent, or	13

Apparently, a half breed child has three times as good a chance of living as one of pure Indian blood. From this our appeals for a nursery may be understood, and our joy when the appeal was answered. This means a definite effort by the Church to help the native people to recover from the havoc that has been caused by these epidemics. I am happy to give my testimony to the faithfulness of the work that has been done by our nurses, albeit with great handicaps.

On two occasions we have vaccinated the entire population of our vicinity, native and white. One of our enthusiastic friends has credited us with having given 80 pounds of vaccine to a neighboring missionary for use in his vicinity. That would, indeed, indicate a generous, perhaps prodigal disposition. If our friend had said 80 vaccine points it might have been nearer the mark. The story of our recent experience with small pox is of interest, as suggesting that in future,

methods of dealing with emergencies of this nature may be available to our isolated missions, such as none of them enjoyed a few years ago.

At the close of the year 1928 rumors reached us of smallpox having appeared on the coast adjacent to the mouth of the Yukon River. Sometime previous to this we had established an amateur radio station at Anvik, and I was in almost daily communication with one or another of several Alaskan amateurs in various parts of the Territory, through whom I was able to keep check upon the progress of the epidemic. One of these, Mr. Oliver, was a government teacher on St. George's Island, one of the seal islands in Behring's Sea. Another was Mr. Robinson, of Nenana, and a third was Mr. Pence, of Iditarod, 100 miles east of Anvik. All these gentlemen were competent operators. Through Mr. Robinson I was in touch with Fairbanks, where the health officer responsible for this section had his headquarters. As soon as it became evident that the disease had invaded the Yukon River and was gradually creeping towards us, Mr. Oliver gave me a daily schedule and secured special privileges for my messages from the authorities of the army telegraph system in Alaska. By this means I was enabled to keep in touch with the health officer at Juneau who had the responsibility for the entire Territory.

Mails reached us only twice a month in winter, but on one occasion at least, one of my radio messages reached Juneau within three or four hours after it left Anvik. At my request a supply of vaccine was sent from Fairbanks, but there was much delay, partly on account of fresh vaccine not being available at once. At length smallpox appeared in a camp two miles below Anvik. I saw two cases and was able

to make positive identification of the disease. A message was sent to Governor Parks, at Juneau and within forty-eight hours a plane appeared at Anvik with a supply of vaccine. A radio message from Governor Parks reached me through Mr. Oliver's station on St. George's Island, twenty minutes before the mail carrier came in with a copy of the same message which had been sent through the regular channels of wireless and mail communication.

On the arrival of the vaccine Miss Hill set at work, and within a few days, with the help of our neighboring traders furnishing transportation and helping with the vaccinations, our entire section was vaccinated, with the result that no new cases appeared. The native population cooperated in all quarantine measures and welcomed our assistance in this matter. In this respect their action was in striking contrast to that of an earlier period, in the diphtheria epidemic of 1904, when they attempted to evade restrictions and only gave their cooperation when they were thoroughly alarmed by the increase in the number of deaths.

What the future development of our communities may be, it is impos-

sible to foresee. The influence of the ancient ideas and practices among the natives is still strong. Externally there has been a great change in their manner of living. This appears in the clothing, in their houses, and in their food, as well as in the change that has almost unconsciously taken place in the realm of ideas by which conduct is regulated. The institution of Christain marriage has stabilized the family relationships in an extraordinary manner. This is not, perhaps, appreciated by a generation which cannot make comparisons with the system of loose relationships which originally prevailed and which knows nothing of the ancient rule which made polygamy permissible and perhaps in some instances obligatory.

Unquestionably, the ancient system of superstitious beliefs sits more lightly on the present generation than it did on their forbears, and this is more evident as the proportion of the children of mixed marriages increases, and as the leaven of the school works in the community.

That the future generations should ever revert to the condition in which we first met their ancestors is unthinkable.

Crossing The Yukon



On page 18 we print a picture entitled Crossing the Yukon. This picture was taken at Tanana in the late fall just at the time when ice was beginning to run heavily in the Yukon River. The men in the boat are intent on reaching the farther shore where a great herd of caribou has been seen. After the kill the meat will be dressed and placed on high plat-

forms, or caches, in the trees where it will freeze and be safe from wolves. The men will then cross the river to Tanana and await the freezeup. After the river ice is safe for winter travel they will go over with their sleds and pack the meat home.

The picture was taken from the north bank of the Yukon just in front of the Mission of Our Saviour.

The Treasurer's Report



Alaska has assumed the privilege and responsibility of contributing \$2,600.00 towards the work of the Church throughout the world in 1938. This is known as our Quota. Payments on it are freewill thank offerings. They are given by the people of the Church in Alaska as a means to-

wards fulfilling our obligation as members of Christ's Church, and to show in some measure our gratitude for all that the Mother Church has done for us. Below you will find the report of the Treasurer showing the offerings of the several missions up to September 30, 1938.

Allakaket	St. John's-in-the-Wilderness	\$ 107.00
Anchorage	All Saints'	109.00
Anvik	Christ Church	83.57
Circle	Heavenly Rest	20.38
Cordova	St. George's	25.00
Douglas	St. Luke's	9.83
Eagle	St. Paul's and St. John's	180.25
Eklutna	Congregation of St. Mary	4.30
Fairbanks	St. Matthew's	400.00
Fort Yukon	St. Stephen's	212.00
Juneau	Holy Trinity Cathedral	24.22
Ketchikan	St. Elizabeth's	98.75
Nenana	St. John's	176.25
Seward	St. Mark's	384.22
Sitka	St. Peter's	25.00
Tanana	St. Peter's-by-the-Sea	52.00
Tanana Crossing	Mission of Our Saviour	104.75
Valdez	St. Timothy's	58.00
Wrangell	Epiphany	25.00
	St. Philip's	20.00
Total to September 30, 1938		\$2,119.52

In addition to their contributions towards the Quota shown in this report, many of our mission churches assume responsibility for local current expenses. This is particularly true of our white churches where fuel bills, lights, water, repairs, etc., are paid by the local congregations. St. Matthew's Church, Fairbanks, main-

tains the George C. Thomas Memorial Library, the only free public library in the city. Holy Trinity Cathedral, Juneau, and St. John's Church, Ketchikan, assume responsibility for one-half the salary of their clergy. These facts ought to be kept in mind when the Treasurer's report is being examined.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Missions and Staff

Post Office	Mission	Staff
Allakaket	St. John's-in-the-Wilderness	Amelia H. Hill, R. N. Bessie C. Kay
Anchorage	All Saints'	Rev. Warren R. Fenn
Anvik	Christ Church	*Rev. Henry H. Chapman
Beaver	St. Bartholomew's	Visited by the Bishops
Circle	Heavenly Rest	Visited by the Bishops
Cordova	St. George's	Visited by the Bishop
Douglas	St. Luke's	Visited from Juneau
Eagle	St. Paul's, and	*Rev. Arthur G. Fullerton Walter Benjamin
Fairbanks	St. John's	Rev. Claudius P. Shelton
Fort Yukon	St. Matthew's	Vacant
	St. Stephen's, and	Addie A. Gavel, R. N.
	Hudson Stuck Mem. Hospital	Lillian M. Tiffet, R. N. Olive Forbes, R. N.
Juneau	Bp. Rowe Chapel, Arctic Vl. Holy Trinity Cathedral	T. Gayle Wagner, R.N. Lauretta J. Hamilton, R.N. Mrs. Frances J. West N. J. Nicholson David Wallis Rev. Albert E. Tritt The Bishop, and
Ketchikan	St. Elizabeth's	Very Rev. Charles E. Rice
	St. John's	Rev. Paul J. Mather
Minto	St. Barnabas'	*Rev. Mervin L. Wanner
Nenana	St. Mark's, and	Rev. Paul T. Maslin
	St. Mark's Mission School	Visited from Nenana The Suffragan Bishop
Rampart	St. Andrew's	*Bessie B. Blacknall
Seward	St. Peter's	Marguerite L. Bartberger
Sitka	St. Peter's-by-the-Sea	Dss. A. Kathleen Thompson
Skagway	St. Saviour's	Mrs. John H. Adams
Stephen's Vl.	St. Andrew's	Fred Mueller
Tanana	Our Saviour	Visited from Tanana
Tanacross	St. Timothy's	Visited from Anchorage
Tigara	St. Thomas'	Mrs. John H. Molineux
Valdez	Epiphany	Henrietta Barlow
Wrangell	St. Philip's	Visited by the Bishop
		Arnold Krone

(* indicates on furlough)

The Alaskan Churchman

VOL. XXXIV

FEBRUARY, 1939

NO. 1



O ye
Ice and Snow,
bless ye the Lord;
praise him, and
magnify him forever.



CBDP

V. 34:1
1939:1

Missionary District of Alaska

Comprises the Territory of Alaska
Square Miles 586,400
Population (1930) 59,278

The Bishop of Alaska
The Rt. Rev. P. T. Rowe, D. D.,
418 Mutual Life Building,
Seattle, Washington.

The Chancellor
William A. Holzheimer, Esqr.

The Suffragan Bishop
The Rt. Rev. Jno. B. Bentley, D. D.,
The Bishop's Lodge,
Nenana, Alaska

The Council of Advice
The Very Rev. Chas. E. Rice
The Rev. Mervin L. Wanner
The Rev. Paul J. Mather
Donald Armour, Esqr.
Wellman Holbrook, Esqr.

Archdeacon of Arctic Alaska
The Ven. Frederic W. Goodman, D.D.
Tigara, Alaska

The Examining Chaplains
The Very Rev. Chas. E. Rice
The Rev. Mervin L. Wanner
The Rev. Warren R. Fenn

Commissary-Secretary-Treasurer
Miss Mabel E. Bergherm,
418 Mutual Life Building,
Seattle, Washington

Non-parochial Clergy
The Rev. John W. Chapman, D. D.,
44 Gramercy Park,
New York, New York
The Rev. Wm. R. Macpherson,
4089 - 23rd Street,
San Francisco, California



Table of Contents



DISTRICT OFFICERS	Inside Front Cover
TABLE OF CONTENTS	1
THE ALASKAN FELLOWSHIP	2
A CALL FOR VOLUNTEERS	3
THE BISHOPS	4
ST. JOHN'S-IN-THE-WILDERNESS	5
ST. ELIZABETH'S CHOIR	6
THE MOCCASIN TELEGRAPH	7
MAP OF ALASKA	17
THE TREASURER'S REPORT	18
A DEPOSITION	18
REPORT OF THE TREASURER, 1938	19
MISSIONS AND STAFF	20
STANDING NOTICES	Inside Back Cover



The Alaskan Churchman

Founded by the Reverend
Charles Eugene Betticher, Jr.

1906

Published Quarterly in the interests
of the Alaska Missions of the
Episcopal Church

The Rt. Rev. Jno. B. Bentley, D. D.
Editor

Subscription Price \$1 per year

In filling in subscription blanks
please print your name and address
as plainly as possible.

Please notify us of any change in
address, giving your old address as
well as the new one.

Make your checks and money orders
payable to: THE ALASKAN
CHURCHMAN.

Nenana, Alaska

FEBRUARY, 1939

THE ALASKAN FELLOWSHIP

The Alaskan Fellowship is a society composed of men and women who in time past have served as members of the Alaska staff. Because they have lived and labored in this field, they know and appreciate the people and the problems of the land. Though they are scattered over the States from the Atlantic to the Pacific and from the Gulf to the Canadian border, yet they are banded together in a spiritual union by reason of their former service and because of their common interest in the work of the Church in Alaska.

Annually, on the Feast of St. Andrew, the Alaskan Fellowship by special acts of devotion, by prayer and by gifts, remember those former fellow workers who have been called to higher service in their Father's

House. On the last Feast of St. Andrew, Bishop Rowe addressed the following letter to the members of the Alaskan Fellowship:—

My dear co-workers,
past and present:

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you."

Once more I am permitted, by the mercy of God, to send you a brief message of love, of thankfulness and of cheer. I thank you for your loyalty and fidelity to God, His Church and to me, as co-worker with you in Christ Jesus. We have been blessed with health and strength to go on. We mourn the death of Grafton, who for thirty years laboured with heroic devotion and self-sacrifice in the service of God and humanity. God needed him and for a higher service. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

The glory in our work is just going on and going on together. It is a social affair. That is life; that is our destiny-'going on together.' One may go before the other, but eventually we will all meet in God. In the heavenly places we have many friends. From them we have received the torch. May we keep it burning.

Christ came to serve humanity. To serve with Him, under Him, is earth's highest honor and privilege. Glory in your service. There is but one effectual dynamic for service, and that is God. Live in His realized Presence, hear His trumpet call. "Be thou faithful unto death and I will give thee the crown of life." God be with you and bless you and all dear ones.

Faithfully yours,
P. T. ROWE.

A Call For Volunteers

At a time when the totalitarian states do not hesitate to ask of their young people that they make great sacrifices for the fatherland, the Church should not hesitate to appeal to her young manhood and womanhood to make similar sacrifices for Christ and His Church. Youth is ever eager to offer itself in any high calling and if the service demands sacrifice, courage and nobility there will never be a dearth of volunteers. Alaska needs such volunteers.

What are the duties of a volunteer? It would be impossible to list all the tasks a volunteer member of the staff would be called upon to perform. If a man, his duties would be regulated to some extent by the post at which he might be serving. But in almost any case he would be called upon to help with the outside work of the mission; to assist with the fishing and gardening during the summer months; to help with the cutting, hauling and sawing of the wood for fuel in winter; to drive dogs, care for them, their harness and equipment; to operate gas engines; to teach in the Church School, and perhaps assist with the day school as well; to have general oversight of the mission boys; to conduct Church services at times of need; to assist other members of the staff with mission correspondence and in any other way possible. The daily life at a mission station demands a variety of talents and gives opportunity for service to the most versatile of workers.

If the volunteer be a young woman, she would assist the other members of the staff with their duties; she would help with the work in the kitchen;

she would help in the laundry, with the washing, ironing and mending, of which there is no end. She would teach in the Church School, and assist in the day school as well; she would have some responsibility for the oversight of the mission girls and go with them on picnics, berry picking expeditions and the like; she would help in the garden; she would assist the altar guild, and in general make herself as useful as possible. There are no end of tasks waiting to be done.

Who are eligible as volunteers? Those who contemplate such service in the field must be communicants of the Church, and must be able to furnish a letter from their rector giving his wholehearted and unqualified approval and endorsement.

They should be graduates of high school, or have had the equivalent of a high school education. College graduates will be given preference, though young people with preparatory school training are eligible.

They must be in excellent health. Prior to leaving home for service in the field they should undergo a rigid physical examination, particular attention being paid to heart, lungs teeth and eyes. Any necessary dental work, any adjustment of glasses, should be attended to before sailing.

They should come with the clear understanding that first and last they are missionaries, representatives of the Church, examples to others, committed to live and work under the rules and discipline of the mission, and subject to the orders of those in authority over them. It ought to be unnecessary to point out that the use of intoxicating liquors in any form is

absolutely proscribed, and that smoking is to be indulged in only with the express consent of the Bishop.

While life at a mission station is in no sense dull, nor is the discipline stern, yet it is only fair to say that the members of the staff live under a strict self-discipline and that mission life offers few of the diversions commonly had in the States. The days are busy; duties are varied and interesting; the life is wholesome and happy. Punctuality, industry and the ability to live and work and play, as well as pray, with fellow workers are necessary virtues.

How long is the term of service? There is no fixed term of service for volunteer workers, yet we believe that no one should come to the field for less than a year. The distance to be traveled is great. The cost of transportation is considerable. During the early period of service the new recruit is of but little real help to the mission. It takes time to become acclimated, to adjust one's self to new surroundings, to learn what has to be done. New members of the staff should arrive on the field during the summer months with the expectation of remaining until next summer.

The Bishops

Bishop Rowe spent the Christmas holidays with his family. Early in January he went to his office in Seattle to attend to business connected with the field. While there he filled several speaking engagements in the churches of the city and was an honored guest at the annual convention of the Diocese of Olympia.

The Bishop plans to go east early in February to confer with the authorities at the Church Missions House prior to the meeting of the National Council. He will fill appointments to speak in several eastern cities and

No contract is made, no agreement signed. The volunteer is free at any time to sever his relationship with the mission, and the mission is likewise free to terminate the relationship at any time.

What are the business arrangements? Volunteer workers are expected to pay their way to the field and upon completion of service to pay their way home again. The transportation cost from Seattle to Nenana, where all volunteers for work in the interior are expected to report, is about \$100.00. The return fare is, of course, the same. If the volunteer is transferred from one mission to another during his term of service all such expenses are borne by the mission. No salary is paid. Room and board are furnished and the worker is under no expense except for clothing and incidentals. In some cases a small stipend might be provided, but this is the exception; it is not the rule.

Anyone interested in offering his services as a volunteer worker should write to Bishop Bentley at Nenana. Bishop Bentley will be glad to answer questions and give any information possible.

will be present for the opening of the World's Fair in New York. Bishop Rowe's host of friends throughout the Church will rejoice in the knowledge that he is in excellent health and spirits.

Bishop Bentley spent Christmas and the New Year at his home in Nenana. Early in January he went to Seattle for a conference with Bishop Rowe. He spent one week in Seattle, sailing again for Alaska. On the return journey he stopped in Anchorage for a week before proceeding to Nenana.



St. John's-in-the-Wilderness, Allakaket



St. Elizabeth's Choir, Ketchikan

The Moccasin Telegraph

Allakaket

Miss Hill and Miss Kay carry on at their far-flung post on the upper Koyukuk. Miss Hill has added to her duties as nurse that of chief engineer for the mission power plant. Last summer a small power plant was sent in, the gift of friends in New Hampshire. It was installed and put in working order by friends at Allakaket and has been a great help through the dark days of winter. It supplies light for the school, the Church and the mission dwelling.

Miss Kay has been busy with her school. The enrollment this winter is larger than ever before and the attendance has been good. The Church school, too, has been large. There is every indication that the population of the upper Koyukuk is increasing.

Meat has been scarce this winter and the people have had to depend largely upon fish and rabbits. Our people on the Koyukuk fish through the ice in winter and are able in this way to supply themselves with an abundance of fish. Rabbits are caught in snares.

On page 5 we show a picture of the new church of St. John's-in-the-Wilderness, Allakaket. This building was erected by our Native people of the upper Koyukuk and takes the place of the original church built by Archdeacon Stuck.

Beyond the church can be seen the little school house where Miss Kay teaches her classes of Indian and Eskimo children.

Anchorage

Christmas services at All Saints' Church were well attended.

Last spring the Guild undertook the task of purchasing a new organ for the church. They began by contributing \$200.00 towards the fund. Others made gifts, friends in the States contributed, and by early fall the new organ was installed and paid for. The total cost was \$600.00. It is a fine instrument, a Model Grand Choral Reed Organ electrically pumped.

A fine chest of drawers and cabinet has been installed in the robing room of the church. This is a great convenience in caring for the altar hangings, linens, vestments, etc.

Fr. Fenn was given a surprise party by the Guild on his birthday. There were about fifty present. He received a fine new overcoat and hat as a birthday gift and a purse as a Christmas present, his birthday falling in the Christmas season.

When Bishop Bentley visited All Saints' in January Fr. Fenn presented seven young people for confirmation. During the Bishop's visit the Guild gave a parish supper in the Guild Hall where the Bishop had the privilege of meeting with the people of the parish.

Besides his duties at All Saints' Mission, Fr. Fenn has the care and oversight of the work at St. Peter's, Seward, and of our congregation of young people at the Eklutna Vocational School. He makes monthly visits to Seward. In recent months

there have been several baptisms there and a class of fifteen candidates is now being prepared for confirmation. Several changes have been made in the interior arrangement of St. Peter's Church, these changes making for greater convenience and attractiveness. The congregation has taken an active part in the work and things go along most happily.

At Eklutna there are 48 young men and women of the Church enrolled as students in the government training school. When Bishop Bentley and Fr. Fenn visited the school in January eight of these young people were confirmed. That evening the Bishop spoke to the whole school. The school authorities have been more than kind in making such services possible. Our Church boys and girls constitute the largest Church group in the school and have made a fine record in their classes and general standing. Those pupils who received their early training at St. Mark's Mission have made a high record.

Mr. Edw. M. Turner, a communicant of All Saints' Mission, is now a freshman at Carroll College, Waukesha, Wisconsin. After completing his undergraduate work, this young man hopes to enter Nashotah House to prepare himself for the priesthood. We shall watch his college career with interest and sympathy. For long Alaska has been receiving men from the Mother Church at home. It is good to know that we have reached that stage where our young men are beginning to look to the ministry as a vocation.

Anvik

Last fall a few cases of scarlet fever were reported at villages on the lower Yukon River. As might be expected, it eventually reached Anvik. At the first sign of illness in the com-

munity the Rev. Mr. Chapman warned the people of the danger and took steps to prevent it from spreading. The people were asked to stay in their own homes, all public gatherings were suspended, including Church services and school. One young man had a severe illness, but recovered. Several were sick, but these cases were not serious. Early in November the quarantine was lifted.

At the present time we have no resident nurse at Anvik and Mr. Chapman must serve as the local medical authority. He reports that during the month of November there were 25 dispensary calls, besides several visits made to sick people in the community. While most of the calls were for medicine, several came for treatment of cuts and wounds. One man had his knee badly injured when his dog team went over a high bank on the river. Five people came to have teeth pulled. We think we note a trace of pride in Mr. Chapman's report to the effect that all five survived the operation.

In addition to his other duties, Mr. Chapman teaches a day school for the children of the village. He has eleven pupils in his classes.

Christmas Day was cold and windy at Anvik, but the church was well filled for the services, many people having come from distant camps. One little girl froze her cheek badly on her way to Church. One of our white neighbors who lives fifty miles up the Yukon came down for Christmas, took part in the services and made a generous gift as his Christmas offering. Three sick people who were unable to be in church received the Holy Communion in their homes. There was a Christmas dinner at the mission, the people of the community

helping with the preparations. Everything went off smoothly and happily.

During Christmas week Mr. Chapman visited his people at Shageluk, baptized several children, gave the people their Christmas Communion and conducted services in the school house.

Lee Howard, one of our communicants at Shageluk, has converted his former home into a small chapel. He has put in benches and has built a small altar. A little belfry and a cross on top mark the building as a place of worship. While it is too small to accommodate the entire congregation, it is a useful and appropriate place for baptisms, special services and instruction of candidates for confirmation.

A windmill power plant installed at Anvik last fall has been a great help and comfort during the winter. Anvik is a windy spot and now when the wind blows we can be comforted in the thought that it is turning out power for the mission, giving light for the school and Church and dwelling. Mr. Chapman writes that the windmill saves labor as well as gasoline. No more struggling with a balky engine. No more draining of oil from the crank case on cold nights. No more heating oil to start on cold mornings. No more adjustments to make to this and that gadget. It reminds him of the advertisements which tell you how you can retire at 55 and spend the rest of your life doing as you please.

One Sunday morning when Mr. Chapman went to the church to build the fire, he found a grouse inside. It had flown in through one of the windows. In trying to get out it had broken two more panes of glass and there was broken glass all over the floor. The door was left open to afford a means of escape, but with the

intelligence for which the grouse family is noted, it scorned this means and crashed through a fourth pane of glass to freedom, leaving a liberal supply of feathers behind.

On another morning, fox tracks were found all around the place, and there was ample evidence to show that he had even tried to get into the trading post. The trader, Mr. Chase, said that he was going to leave the door open next night, and advised the boys to do as the Pilgrim fathers did, to take their guns to Church with them.

Eagle

The Rev. Mr. Fullerton and Mrs. Fullerton continue on furlough in the States. They plan to return to the field in March, coming in via Seward and the Alaska Railroad to Fairbanks. From there they will fly to their post at Eagle. Meanwhile, our faithful layreader, Mr. Walter Benjamin, carries on the services for our Native people of St. John's Mission.

Fairbanks

From St. Matthew's Mission comes word that the Christmas services were well attended and that the New Year was started with good hope and courage. On Christmas Eve twenty-four young people, students at the University of Alaska, sat down to a Christmas dinner at the rectory as guests of the Rev. Mr. Shelton and Mrs. Shelton.

Early in January Mrs. Shelton went to Nenana for a short visit at St. Mark's Mission.

Plans for the erection of a new parish hall for St. Matthew's Mission are being pressed and every effort is being made to have work begin at the earliest possible date. The congregation is in real need of a suitable

place for the Church School to meet. The building would also be used for the meetings of the Guild and the Woman's Auxiliary, the choir, the young people and other parish organizations.

Ft. Yukon

The Rev. Albert E. Tritt, who is normally in residence at Arctic Village far north of Ft. Yukon, has been spending the winter at Ft. Yukon where he has been assisting with the services at St. Stephen's Church. Mr. David Wallis, our lay reader, conducts the services at St. Stephen's. Since the death of the late Dr. Burke the responsibility for the carrying on of the Church services has fallen upon these two faithful Native Churchmen.

Miss Gavel, our senior nurse at the Hudson Stuck Memorial Hospital, is assisted this winter by Miss Tifft and Miss Hamilton. Miss Tifft is serving her second term in the field and is no newcomer to the work. Miss Hamilton came to us last summer and is spending her first winter in the field. These three nurses carry on at the hospital. We hope and pray that a doctor may be found, and soon, to come to us. Fort Yukon is the center of a large area, the people of which look to the hospital for medical care.

St. Stephen's Mission is the mother Church of the Ft. Yukon district. Besides the congregation at Fort Yukon, we have scattered groups of Church people living over a wide area. These people receive all too infrequent visits from a priest of the Church. There are little congregations at Circle and at Beaver on the Yukon River. At Chandalar Village, at Christian Village and at other points we have faithful Church people who seldom have opportunity to receive the min-

istrations and sacraments of the Church. Fort Yukon needs a resident priest who can carry on the work at St. Stephen's proper, and who can make frequent visits to surrounding villages and camps.

Mr. Nicholson, who was sent to Fort Yukon by Bishop Rowe last fall, suffered a painful injury to his hand when he caught it in a fan. Our latest word from him was to the effect that the wound was healing, though still causing him considerable inconvenience.

Mrs. West continues at her post at the hospital having the care and oversight of the kitchen and meals.

Miss Forbes, who normally serves as a member of the hospital nursing staff, has been placed in temporary charge of the fifteen children in the mission.

Mrs. Grafton Burke has been in the east since last fall. She has been kept busy speaking in the interest of our Alaskan Missions. Mrs. Burke expects to return to the field and to Ft. Yukon in the spring. She will continue to carry on her work there, having charge of the children in the mission.

Juneau

Holy Trinity Cathedral was lovely at Christmas time in its decoration of evergreen and berries and candle light. The mid-night service on Christmas Eve was well attended.

Dean Rice is also responsible for the services at St. Luke's, Douglas. This is one of our oldest congregations in Alaska. Since the building of the splendid new bridge across the Channel between Juneau and Douglas Island the Dean is able to drive over in a few minutes, as against a much longer journey by boat in other days.

Ketchikan

The Rev. Mr. Maslin and Mrs. Maslin find Ketchikan a happy place in which to live and work. Mr. Maslin reports that things go along well at St. John's Mission.

Similar reports come from Fr. Mather at St. Elizabeth's. No news is taken as good news and an indication that all goes well.

Ketchikan, our first port of call in Alaska north of Seattle, is distinguished for two things. First, it boasts that it cans more salmon than any other place in the world. Perhaps few people know that Alaska's annual salmon pack is worth several times as much as her gold output. Alaskan fisheries produce from thirty to forty million dollars worth of fish annually. About one half of our total population is occupied at fishing at some time during the year.

Then, Ketchikan is distinguished for another reason. It has the heaviest rain fall of any place in Alaska. There can be but few places in the world with a heavier rain fall. At least two-thirds of the days in each year are rainy. The annual rainfall amounts to about twelve to fourteen feet.

On page 6 we show a picture of Fr. Mather and the choir of St. Elizabeth's Mission, Ketchikan.

Nenana

Things go along quietly and happily at St. Mark's Mission. The Christmas holidays were enjoyed by the children in the mission school. Many of our people came in from their winter camps for the celebration. There were the usual services. On Christmas Eve the mission children, under the direction of Dss. Thompson, gave a beautiful pageant in the Church. On Christmas Day the church was

crowded. That evening the mission staff and children sat down to a real feast.

Miss Blacknall, who is in the States on furlough, is greatly missed, but we look forward to her return to Nenana in the spring. Miss Bartberger and Mrs. Adams have the responsibility and care of the household. Dss. Thompson is busy with the school and other duties. Mr. Mueller finds many jobs to take his time at the mission. He is also busy cutting wood across the river from the mission. Mr. Jones, who has recently been transferred from Tanana to Nenana, has the oversight of the boys and helps in many other ways. He has been hauling wood with the dogs in recent weeks. The mission boys and girls all have their duties and all are busy.

During Bishop Bentley's absence from Nenana in January, Mrs. Bentley spent the month at St. Mark's Mission with the staff and children. She made a short visit to Fairbanks where she was the guest of the Rev. Mr. Shelton and Mrs. Shelton at St. Matthew's Rectory.

Marian Huntington, one of our former St. Mark's girls, spent the Christmas holidays with us at Nenana. It was good to have her back for a visit. Marian is living with Mr. and Mrs. Shelton in Fairbanks and is attending the high school there.

St. Mark's Mission has its own power for the main building, the school, the church, the Bishop's Lodge, the shop and several outbuildings. During the short dark days of winter many lights have to burn all day, especially in the school room, and the load on the plant is considerable. Power is derived from two generators driven by large gasoline engines. Gasoline is expensive in interior Alaska and our light and power bill is large

at this time of the year. But Nenana is a windy place and for some time we have looked forward to the day when we could install a wind-driven generator. Last fall our hopes were realized when we set up a fine windmill power unit. It has worked out very satisfactorily and has cut down our operation costs considerably. Here-to-fore we have always looked upon the wind as a nuisance, especially in winter when it adds to the difficulty of keeping warm. Now we have the satisfaction of knowing that while it may be inconvenient and uncomfortable, at least it is giving us free light and power for the entire mission.

Sitka

Mrs. Molineux and Miss Barlow continue to carry on our work at Sitka. Christmas is always a busy time at any mission, but Christmas at St. Peter's-by-the-Sea means much planning and preparations for the services and the party given for the children. This party is one of the high spots of the year for our Church children at Sitka and Mrs. Molineux leaves nothing undone to make it a real success.

Sitka has come into the news in recent days as a result of the new interest in national defense. The Navy has a station there and is enlarging it and plans to spend several million dollars in making it a great naval air base in the north Pacific. With a background of historic interest and romance, old Sitka continues to play an important part in Alaskan life. By far the loveliest spot in all Alaska, it may well become an important key position in the Navy's plans for the defense of our Pacific coast.

Tanana

Last fall Mr. Theodore F. Jones, a volunteer lay worker, was transferred from Nenana to Tanana. Mr. Jones found much to do to occupy his time and energy. He occupied the log cabin cottage which is the residence of the Rev. Mr. Files and Mrs. Files, who are now on furlough. He cooked his own breakfast and lunch, but had his dinner with Dss. Sterne. He assisted with the services at the Mission of Our Saviour, also conducting services in the town. He was a great help in the work with the men and boys of the village. Meanwhile, he found time to gather a dog team and to make frequent short trips into the surrounding country. He reports that he learned to snare rabbits and to do many things peculiar to the art of woodcraft.

One experience proved to be most uncomfortable, to say the least. There was a large open place in the ice on the Yukon river. The black water rushed and boiled in this spot and disappeared under the ice at the lower end of the hole. In passing this place, the lead dog in the team was attracted from the trail by a raven flying overhead. He raced towards the open water, and before he could be stopped or turned, the dogs, sled and driver were in the icy water. Fortunately, there were men nearby on the river bank who had witnessed the accident. They rushed down, hauled out Ted and his unhappy team and soon had them safe on dry land again.

Early in January Ted was ordered back to Nenana to assist the staff at St. Mark's Mission. This leaves Dss. Sterne alone at her post. Deaconess is a veteran of many winters in interior Alaska and has an uncanny way of carrying on alone, but she looks forward to the return of the

Rev. Mr. Files and Mrs. Files who are now in the States on furlough. Mr. Files is taking special work at the Virginia Seminary. He will return to the field in the early summer, resuming his post at Tanana.

Tanana Crossing

The Rev. Mr. McIntosh, who has not been entirely well for sometime, plans to visit the States in the near future. He will receive medical treatment and visit his family. Mrs. McIntosh will remain at Tanana Crossing and will carry on at St. Timothy's Mission during the absence of her husband.

Pt. Hope

Last fall a branch of the Mothers' Union was organized at St. Thomas' Mission by Archdeacon Goodman. This is the most northerly branch of the Mothers' Union under the American flag and the first branch to be started in the Missionary District of Alaska. It will meet a great need among the mothers of Eskimoland.

One interesting feature of the day was the display of the Mothers' Union Prayer printed on a card in Western American Eskimo. This is the dialect used by the Eskimos in the Canadian Arctic where there are many branches of the Union at missions of the Church of England in Canada. The card was obtained by the Ven. Dr. Goodman while in London during his recent visit to England.

At the Cincinnati General Convention the Church voted to add the Mothers' Union to its list of religious agencies.

It was at a Church School class of fifteen Eskimo boys whose ages range from six to twelve years. Captain DeForest was speaking to them

for the first time. Speaking through an interpreter, he asked them the following questions and received these answers:

Do you like to come to Sunday School?

Yes.

Why do you like to come to Sunday School?

So we can learn about God.

Why do you want to learn about God.

So that we can learn to live more happy together.

From CO-PARTNERS, the official publication of Church Army in the U. S. A., we re-print the following news from the two Church Army Captains now serving at Pt. Hope:

Our first month has been full of many new experiences. Although a great deal of time has been spent on getting the Mission in shape, after the year's absence of Archdeacon Goodman, yet we have been able to get acquainted with the people and to meet two organizations, a Harmonica band and a Sir Galahad Society.

I have about 25 in my Church School class and never have I had a more attentive group of young people and adults to talk to. All are eager to learn.

Each Sunday the Church is packed, men, women, children and babies on the backs of the mothers. These people love the Church, their Saviour and the Word. There are many converted souls here and many others who need only to be drawn more completely into the Life.

On Sunday afternoons we go to the home of one of the natives, where between 60 and 70 people gather for prayer, hymn singing, witnessing and discussion of the morning's sermon. The meetings are led by a different young man each Sunday, and we sit back as visitors.

(Captain) ALBERT SAYERS.

The "Galahad" work has started. We have two fine leaders, both of whom were nourished in their spiritual life by Archdeacon Goodman. They have a real zeal for souls!

The Harmonica Band is progressing splendidly. Now that we can have regular instruction, we can play in Church.

To my Sunday School class, I am teaching a new Church Army Chorus each Sunday. They love to sing. They use "Spirit of the Living God" before their prayers at home, and "Just when I need Him most," after their prayers. The whole village learns the Choruses as the week progresses, and when the next Sunday comes many more know them.

I feel that the most important work here is with the Galahad Club. This should nourish the life of the boys for many years to come. Captain Sayers is taking the younger boys from 9 to 13 years of age, and I am taking the ones from 14 to 34. Please remember the Galahad in your prayers.

(Captain) JACK DEFOREST.

Wrangell

The Rev. Mr. Krone has moved into new quarters near St. Philip's Church where he is keeping bachelor's hall. Mr. Krone informs us that his new home is to be known as St. Philip's House and that it will be used as a social center, especially for the young people of Wrangell Institute who are visitors in town. He hopes to have at least two boys from the Institute spend the week-end with him each week.

St. Philip's Guild is active and has been busy working for the parish. St. Mary's Guild, composed of the Native women of the congregation, has been busy also. Each of these organi-

zations has had a part in the United Thank Offering.

The Rev. Mr. Maslin came up to Wrangell from Ketchikan soon after Christmas and celebrated the Holy Communion for the people of St. Philip's and preached at the morning service.

DISTRICT OFFICE

January is a busy month at the District Office in Seattle. Miss Mabel E. Bergherm, our Commissary-Secretary-Treasurer, receives the annual reports from all the missions. These have to be consolidated and included in the Bishop's annual report. While statistics and reports do not always indicate the true state of the Church, yet they are a valuable aid in summarizing the work of the past year and in making plans for future effort.

THE REV. GRAFTON BURKE, M.D.

At its fall meeting the National Council took the following action:

RESOLVED: That the National Council hereby expresses its appreciation of the life and services of the Reverend Grafton Burke, M.D., in the following Minute:

The Reverend Grafton Burke, Priest and Physician, of the Hudson Stuck Memorial Hospital, was a heroic figure in our modern missionary history. In the quality of his work and the consecration of his life he was an outstanding example of missionary effectiveness. For many years he labored as a mission doctor and a Deacon of the Church. In an isolated post he brought healing of bodies and souls to countless children and adults. Cheerfully and incessantly he carried on his work with no thought of self. Few men have been able to render such varied and far-

reaching service. It was a happy arrangement that enabled him to receive the Order of Priesthood in the early summer of 1938.

In the hearts of many friends, both in his field and the outside world, there is a feeling of deep appreciation of all that he has done, and the members of the National Council know that they are speaking for themselves and many others.

RESOLVED FURTHER: That this Minute be spread upon the records of the Council, and a copy sent to Mrs. Burke and her two sons.

NEALE ORDAYNE, Esqr.

Our readers who have admired the magnificent portrait of Bishop Rowe by the distinguished artist Neale Ordayne will be interested in the following brief sketch of the artist's career.

At a very early age Neale Ordayne showed marked signs of talent for portraiture and from the time that he was six years old there was never any doubt in his own mind as to what his life work would be.

At seventeen the young artist was making illustrations for a Students' Encyclopedia. He entered the Art Institute of Chicago, where he was a pupil under Frederick Freer, John H. Vanderpole and Frank Phoenix. He had been a student for less than a year when he was awarded a life scholarship. He was soon receiving commissions to paint portraits.

At the time that America entered the Great War he was well established professionally in Chicago. He gave up his art and enlisted in the army. Following demobilization, he studied abroad for five years. He was a student at the Julien Academy, Colorossi and La Grande Chaumiere. While a student at the Julien Acad-

emy he was awarded honorable mention for his portrait of Comtesse de Langraye at the Spring Salon. An ardent student of the Old Masters, he was most vitally interested in Frans Hals, and later made a visit to the former home of the great painter in Haarlem, Holland.

Returning to this country, Mr. Ordayne exhibited in the East and won a national reputation as an able portrait painter. He has remained steadfast in his belief that an artist can take his fling into the realm of the aesthetic only if he is firmly grounded in the theory and mechanics of his art. A master of anatomy and the theory of color, his work consistently retains its appeal to both the conservative and the modern mind.

During the past few years the artist has made his home in Seattle, where he has produced many well known canvases, among them the portrait of former Governor Hartley, which hangs in the State Capitol at Olympia; a striking portrait of Dr. Mark A. Matthews, the distinguished Presbyterian divine; of Mr. Arthur Letts; Mr. W. P. Jeffries, for the Jonathan Club of Los Angeles; Mrs. Conrad Nagel; Mr. C. D. Stimson, and many others.

Mr. Ordayne regards his portrait of Bishop Rowe as his masterpiece.

A FISHING TRIP

Last spring the boys of St. Mark's Mission at Nenana went for a fishing trip to a nearby creek. They were to be gone over night. The following morning they returned to the mission in considerable haste. What happened to them is best told in the language of one of them, Harold Mahle, who wrote the account which follows:

One day in May eight of the mission boys started out on a fishing trip

to Fish Creek. When we got there we found that there was no water in it, so we started to go back. On the way we saw a big forest fire. We all began to fight it to save the small animals from burning to death. We had to wade through the swamp and we got ourselves wet to the skin. But finally we put the fire out. Then we started back to camp to dry ourselves. When we got there we made some hot tea to drink to keep us warm, then we all settled down for a sleep. One of the boys acted as watchman.

We had slept only a short time until our watchman came running and yelling, "Boys. Get up; leave everything where it is. There's a big bear creeping up on us!" So we ran to a farmer's house that was close to us, but he told us to go back and build up our fire to a big blaze. We started back, but when we got close to the camp we heard the bear around the fire, so we waited for a little while, then we tried to get our clothes. But he was too close by the fire and we heard rattling of pans, so we started off barefooted because when we were first awakened we grabbed any pants and some of the little boys had big boys' pants on and they had to run through town holding up their pants.

In the morning the stepfather of one of the boys and the big boys went back to get the bedding, grub, shoes and the bear, but he wasn't there. So that was the end of our fishing trip.

ACKNOWLEDGEMENTS

Your Editor had been away from his desk for a month immediately prior to the time when the copy for this issue was sent to press. For that reason he was unable to give you a detailed statement showing the contributions in response to the appeal made on page 16 of the November,

1938, number. In our May issue we expect to give a full statement showing the contributions made to the several objects. Meanwhile we wish to thank those loyal friends who have helped by their interest, their prayers and their gifts.

THE NEW MAP

The new Map of Alaska shown on the opposite page is a gift to The Alaskan Churchman and our readers from Mrs. W. D. Bradford and Capt. Walter C. Nolting. We are grateful to them for this assistance. We believe that the new map is a real improvement over the old one used in previous issues.



**Report of the Treasurer of the
Missionary District of Alaska**

DECEMBER 31, 1938

		Bldg. Fund...	Church The Quota...	Geod Friday...
Allakaket	St. John's-in-the-Wilderness	\$ 107.00	\$15.00	\$ 3.00
Anchorage	All Saints'	154.00		
Anvik	Christ Church	100.82	5.00	5.00
Circle	Heavenly Rest	20.38		
Cordova	St. George's	25.00		
Douglas	St. Luke's	9.83		
Eagle	St. Paul's and St. John's	180.25		2.00
Eklutna	St. Mary's	4.30		
Fairbanks	St. Matthew's	400.00		4.00
Ft. Yukon	St. Stephen's	212.00		
Juneau	Holy Trinity Cathedral	24.22		
Ketchikan	St. Elizabeth's	148.75	5.00	
Ketchikan	St. John's	211.25	6.10	12.20
Nenana	St. Mark's	494.62	9.11	9.72
Point Hope	St. Thomas'	107.64		
S tka	St. Peter's-by-the-Sea	52.00		
Seward	St. Peter's	25.00	5.00	
Tanana	Mission of Our Saviour	104.75	1.70	5.00
Tanacross	St. Timothy's	85.29	12.00	6.00
Wrangell	St. Philip's	20.00	5.00	
Valdez	Epiphany	25.00		
		82,512.10	\$63.91	\$46.92

Missions and Staff

Post Office	Mission	
Allakaket	St. John's-in-the-Wilderness	Miss Amelia H. Hill, R. N. Miss Bessie C. Kay
Anchorage	All Saints'	Rev. Warren R. Fenn
Anvik	Christ Church	Rev. Henry H. Chapman
Circle	Heavenly Rest	Visited from Ft. Yukon
Cordova	St. George's	Visited from Valdez
Douglas	St. Luke's	Visited from Juneau
Eagle	St. Paul's and St. John's	*Rev. A. G. Fullerton Mr. Walter Benjamin
Fairbanks	St. Matthew's	Rev. Claudius P. Shelton
Fort Yukon	St. Stephen's	Mr. N. J. Nicholson *Mrs. Grafton R. Burke Mr. David Wallis
	Hudson Stuck Mem. Hospital	Miss Addie A. Gavel, R. N. Miss Lillian M. Tiffet, R. N. Miss Olive Forbes, R. N. Miss Lauretta J. Hamilton, R. N. Mrs. Frances J. West
Juneau	Bp. Rowe Chapel, Arctic V. Holy Trinity Cathedral	Rev. Albert E. Tritt The Bishop Very Rev. Chas. E. Rice, Dean
Ketchikan	St. Elizabeth's	Rev. Paul J. Mather
	St. John's	Rev. T. Paul Maslin
Minto	St. Barnabas'	Visited from Nenana
Nenana	St. Mark's	The Suffragan Bishop
	St. Mark's Mission School	*Miss Bessie B. Blacknall Miss Marguerite L. Bartberger Dss. A. Kathleen Thompson Mrs. John H. Adams Mr. Fred Mueller Mr. Theodore F. Jones
Seward	St. Peter's	Visited from Anchorage
Sitka	St. Peter's-by-the-Sea	Mrs. John H. Molineux Miss Henrietta Barlow
Skagway	St. Saviour's	Visited from Juneau
Tanana	Our Saviour	*Rev. Wilfred C. Files Dss. A. Gertrude Sterne
Tanacross	St. Timothy's	*Rev. E. A. McIntosh
Tigara	St. Thomas	Ven Frederick W. Goodman, D. D. Capt. Jack DeForest, C. A.
Valdez	Epiphany	Capt. Albert Sayers, C. A.
Wrangell	St. Philip's	*Rev. Mervin L. Wanner Rev. Arnold Krone

(*Indicates on furlough)

MAIL

All Alaska Post Offices receive unlimited mail of all classes during the summer months.

In the winter, this same rule applies to all coast towns as far north as Seward, and to towns located along the Alaska Railroad.

During the winter months, mail is moved in the interior of Alaska under contracts that limit the weight and frequency of delivery. First Class mail is given preference over all other classes. Magazines and newspapers come next. Parcel Post is never carried unless or until all other classes combined fail to bring the total weight up to the limit of the contract. Towns of the interior located off the line of the Alaska Railroad receive winter mail within the limits set forth in this paragraph.

While many mail routes in Alaska are served by airplane there is, strictly speaking, only one Air Mail Route in Alaska; namely, a weekly service between Juneau and Fairbanks.

Every Post Office in Alaska is in the Eighth Zone with reference to every Post Office in the States, and with reference to every other Post Office in Alaska. Parcel Post rates between Alaska Post Offices, regardless of distance, are always that for the Eighth Zone. Therefore it is unwise to send a Parcel Post package to an individual or mission in Alaska, with the request that it be forwarded to another point. It will cost just as much to forward it from one point in Alaska to another, as it costs to send it from the States to Alaska.

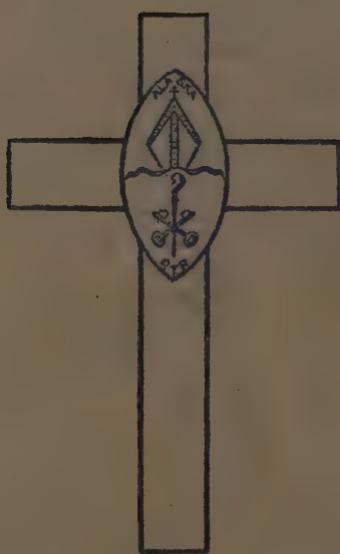
FREIGHT

Freight of all classes can be shipped to any point in Alaska during the summer months. During the winter months freight shipments are limited to those towns along the coast as far north as Seward, and to those located along the line of the Alaska Railroad. We suggest that freight for our missions be sent to the Commissary in Seattle, with complete instructions, who will be glad to forward it to the proper mission with other freight shipments being sent forward.

EXPRESS

Express shipments can be made to any point in Alaska during the summer months, with the exception of those places located north of Nome. Pt. Hope does not receive express. During the winter months express shipments are limited to the towns of the coast as far north as Seward, and to those communities situated on the line of the Alaska Railroad.

Our Commissary in Seattle will be glad to answer any inquiries relating to mail, freight or express for any mission or missionary, also any inquiry relating in any way to the missions of the Church in Alaska.



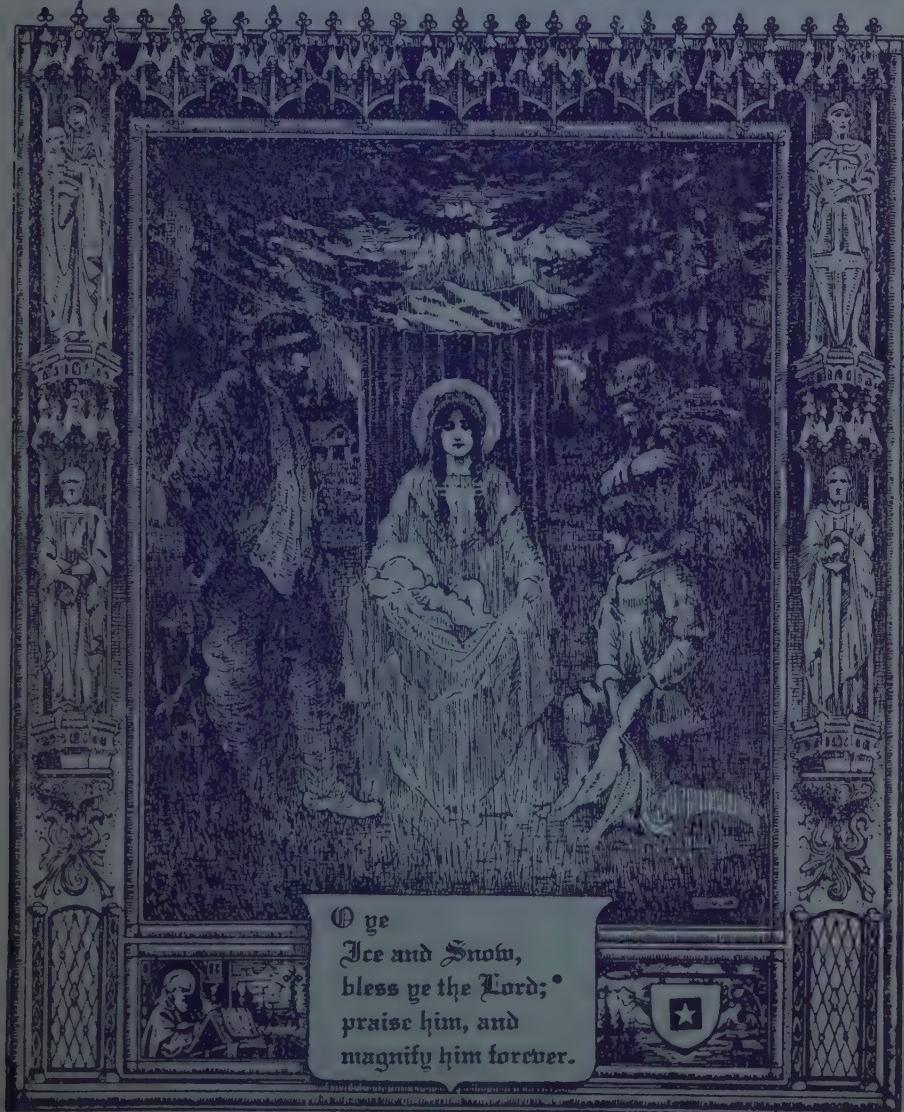
LEVEL
ONE

The Alaskan Churchman

VOL. XXXIV

MAY, 1939

NO. 2



O ye
Ice and Snow,
bless ye the Lord;
praise him, and
magnify him forever.



CBDP

V. 34:2
1939:2

Missionary District of Alaska

Comprises the Territory of Alaska
Square Miles 586,400
Population (1930) 59,278

The Bishop of Alaska

The Rt. Rev. P. T. Rowe, D. D.,
418 Mutual Life Building,
Seattle, Washington.

The Suffragan Bishop

The Rt. Rev. Jno. B. Bentley, D. D.,
The Bishop's Lodge,
Nenana, Alaska

Archdeacon of Arctic Alaska

The Ven. Frederic W. Goodman, D.D.
Tigara, Alaska

Commissary-Secretary-Treasurer

Miss Mabel E. Bergherm,
418 Mutual Life Building,
Seattle, Washington

Non-parochial Clergy

The Rev. John W. Chapman, D. D.,
44 Gramercy Park,
New York, New York
The Rev. Wm. R. Macpherson,
4089 - 23rd Street,
San Francisco, California

The Chancellor

William A. Holzheimer, Esqr.

The Council of Advice

The Very Rev. Chas. E. Rice
The Rev. Mervin L. Wanner
The Rev. Paul J. Mather
Donald Armour, Esqr.
Wellman Holbrook, Esqr.

The Examining Chaplains

The Very Rev. Chas. E. Rice
The Rev. Mervin L. Wanner
The Rev. Warren R. Fenn



Table of Contents

District Officers	Inside Front Cover
Table of Contents	1
The Church Flag	2
The Church Flag: An Illustration	3
Map of Alaska	4
The Moccasin Telegraph	5
St. Peter's-by-the-Sea, Sitka	17
Bishope Rowe General Hospital, Wrangell	18
The Treasurer's Report	19
Missions and Staff	20
Standing Notices	Inside Back Cover



The Alaskan Churchman

Founded by the Reverend
Charles Eugene Betticher, Jr.

1906

Published Quarterly in the interests
of the Alaska Missions of the
Episcopal Church

The Rt. Rev. Jno. B. Bentley, D. D.
Editor

Subscription Price \$1 per year

In filling in subscription blanks
please print your name and address
as plainly as possible.

Please notify us of any change in
address, giving your old address as
well as the new one.

Make your checks and money or-
ders payable to: THE ALASKAN
CHURCHMAN.

Nenana, Alaska

MAY, 1939

THE CHURCH FLAG

"The Jews require a sign," wrote St. Paul. Perhaps the Jews are not alone in asking for a sign. Certain it is that all men crave, and respond to, outward and visible signs that for them have some inward, if not always spiritual, meaning. And so we have flags. An outward and visible sign,—that is what a flag is. The citizen of the state needs some visible, some tangible evidence of the unity and power of the nation of which he is a part. He feels the need of something that he can see and grasp. So we have the National Flag. It is a simple device. Red, white, and blue bunting fashioned into stars and stripes, it is a thing of beauty. We admire it as it flutters in the morning breeze. But it is something more than a thing of beauty. It is the sign

of a mighty nation. It stands for liberty under law, for justice and human rights, and for all that is fine and noble and true in the life of a great people.

So, too, your Churchman needs some device that will be for him a sign and symbol of the Church of which he is a member. In short, he needs a flag, a flag that will stand for the unity and strength of the Church, that will symbolize for him all that is great and glorious in the long life of the Church in this world.

On the opposite page you see a picture of the Church Flag of the Missionary District of Alaska. It is rectangular in shape and white in color. The stars are purple and are placed on the white field so as to form the Big Dipper and the North Star. This is the same design that is to be found on the official flag of the Territory of Alaska. It seems fitting that the Missionary District which comprises the whole of the Territory should have upon its flag this same device. The Celtic Cross is also of purple and symbolizes the Church. Thus we have a flag that represents the Church at work in this vast northern field under the shadow of the Pole Star.

Many of these flags have been made up in a size 3 x 5 feet and are in use at our mission stations. They are flown from a pole near the mission church, or they are used in the church itself, carried in procession and placed in the choir during the service. One large flag measuring 9 x 16 feet is used at General Convention and at other times when it seems appropriate to display it.

●



The Church Flag of Alaska

The Moccasin Telegraph

THE BISHOPS

Bishop Rowe went east in February. He visited many western and mid-western cities en route, meeting with Church leaders and speaking on the work of the Church in this field. In New York he has conferred with the authorities at the Church Missions House concerning the work in Alaska and has made plans for certain changes in personnel. The Bishop retains his usual good health and spirits, for which his many friends are grateful.

Bishop Bentley visited Fairbanks twice during February and March, and made a trip to Ft. Yukon early in February. Between these visits he has been at his headquarters in Nenana.

ALLAKAKET

As we go to press word comes from St. John's-in-the-Wilderness that the people of the village have nearly all departed for the spring hunting camps. This means that many of the boys and girls have to leave their schooling to accompany their parents to the camping grounds. But while it is important that they be instructed in the three Rs and the things they learn from books, it is of the greatest importance, too, that they learn the things that the forest has to teach them. The boys must learn to hunt and trap and take care of themselves in the wilderness. The girls must learn to make camp and tan skins and attend to the duties about camp. There is only one sure way of learning such things and that is by

doing them. So while we regret to see the number of pupils in the mission day school dwindle to a handful, yet we realize that our boys and girls must learn the ways of the forest and prepare themselves for a life of hunting and trapping and fishing.

Miss Hill and Miss Kay are well and carry on with their usual high courage and spirits.

ANCHORAGE

Fr. Fenn has been busy with his work at All Saints', Anchorage and with frequent visits to Seward and to the government school at Eklutna. Because of his situation on the line of the Alaska Railroad, Fr. Fenn has opportunity to see our staff members as they come and go en route to their posts, or to the States on furlough. This also gives them the privilege of seeing him, and they all come away cheered by his ever-present spirit of optimism and courage. It is a fine thing to see a young priest so full of zeal and enthusiasm for the work of the Kingdom of God. Under his care the work of the Church in Anchorage must go forward.

ANVIK

Please turn to the Map of Alaska. On the lower Yukon River you see a small dot and near it the name Anvik. Actually, Anvik is not on the Yukon River at all, but is situated on the south bank of the Anvik River very near its mouth, just where it empties into the Yukon. The Anvik River is represented on the

map by a tiny thread of a line running northward above Anvik. Here our first mission in Alaska was established in 1887, and here Christ Church Mission stands today, the center of our work in this region.

Going up the Yukon River for about forty miles above Anvik, we come to the upper end of what is known as the Shageluk Slough. This is a channel, which having left the main river turns first towards the east for a few miles, then swings towards the south and flows on until it re-enters the main stream opposite the village of Holy Cross.

Near the upper end of this great slough the Innoko River enters from the east. The Innoko, together with its tributary stream the Iditarod, drains the lowlands lying between the Yukon and the Kuskokwim Rivers.

Just below the point where the Innoko River enters the Shageluk Slough is the village of Hologochaket. Farther down the Slough, and almost due east of Anvik, are the two Shageluk Villages known as the Upper Village and the Lower Village. Yet farther down stream is situated the small village known as Swiftwater. Nearly all of these people on the Shageluk belong to the Church and look to Anvik for such spiritual gifts as the Church can give them.

In the winter months Mr. Chapman visits these people by dog team, crossing the portage trail that connects the Yukon River with the Shageluk Slough. There are children to be baptized, older people who wish to receive the Holy Communion, and always there is some instruction to be given.

During the summer season many of these people leave the Shageluk

Slough and go out to the Yukon to fish for salmon. Some of them, however, remain behind to fish with dip nets from canoes pretty much as their fathers fished before the advent of the white man to these parts. Others use small seines. But just as the fishermen of Galilee welcomed the Master, so these simple folk welcome the visits of the missionary from Anvik. Mr. Chapman makes these trips in his little open boat, which is powered by an outboard motor. Two routes are available. Or rather, one route is available, but it may be attacked from two different directions. You can go up the Yukon to the upper entrance of the Slough to where it re-enters the Yukon, and thence go back up the Yukon for fifty miles until you reach Anvik. Or you can first go down the Yukon to the lower end of the Slough, thence up that stream to its upper outlet, and so down the Yukon to Anvik. In any case, the circumnavigation of the large island formed by the Yukon and the Shageluk Slough is a journey of about 210 miles. About half way between Anvik and Holy Cross is the small village of Bonasila, many of whose people belong to the Church. Holy Cross is the site of a splendid mission of the Jesuit Fathers.

In connection with Mr. Chapman's use of a small boat powered by an outboard motor, it might be of interest to some of our readers to know that there are at present four such small craft in use in mission service in interior Alaska. Mr. Fullerton has one at Eagle. Mr. Files has another at Tanana. Mr. Chapman finds much use for his at Anvik. Bishop Bentley has used such a small craft during the past four years, having traveled over 10,000 miles in the little Discovery.

EAGLE

The Rev. Mr. Fullerton and Mrs. Fullerton sailed from Seattle on March 11th returning to the field after regular furlough. They came in via Seward and the Alaska Railroad. Several days were spent at St. Mark's Mission, Nenana, to the delight of staff and children. From there they went on to Fairbanks by train. They flew from Fairbanks to Eagle.

During Mr. Fullerton's absence the services at St. John's Church in the Native village were carried on by Mr. Walter Benjamin, our faithful Native layreader.

**FAIRBANKS**

Bishop Rowe has announced his intention of transferring the Rev. Mr. Shelton, now in charge of the work in Fairbanks, to Ft. Yukon. Mr. Shelton has been instructed to be ready to leave for Ft. Yukon about May 1st. He and Mrs. Shelton will fly to their new post from Fairbanks.

It is planned that the Rev. Mr. Files, now taking special work at the Virginia Seminary while on furlough, will succeed Mr. Shelton at Fairbanks. It is expected that Mr. and Mrs. Files will return to the field about July 1st.

Parish organizations and individuals have contributed generously towards the new parish hall that is to be built in Fairbanks. St. Matthew's Church has long needed a convenient building in which the several parish organizations could meet. The old hall is entirely inadequate and not worth the expense necessary to put it in a good state of repair. Plans have been drawn for a new hall. It is expected that the new building, together with heating plant and equipment, will cost about \$15,000.00. This

money must be raised locally and through the wifths of interested friends. Work will not begin until the necessary funds are in hand.

Among other gifts is one of \$500.00 made by Mr. and Mrs. John H. Palm of Fairbanks. Mrs. Palm, a loyal and faithful Church woman, has long been a resident of Alaska and has done much for the welfare of our Native people at several places where she has made her home. For some years she was a teacher in the Government service and was a power for good in the community in which she lived. For several years she has made her home in Fairbanks and has been active in the work of St. Matthew's Church.

Mr. Palm came to Alaska in the early days of the gold rush. For more than forty years he has been interested in mining, trading, transportation and in carrying the U. S. mail. He it was who brought the first mail into Fairbanks over the trail from Circle City on the Yukon. Ever since that day he has had the contract for carrying the mail on that route, one of the most difficult in Alaska. The trail goes over several high summits, which in winter are formidable. Small of stature, quiet and courteous in manner, he is a man of wide experience in his field, and a loyal friend of the Church and of Churchmen. The writer is indebted to him for many acts of courtesy and helpfulness on the winter trail, as well as at other times and places.

It speaks well for the Church in Fairbanks, and in Alaska, that she has in her membership men and women who will give of their interest, their prayers, their labor and their means that the work of the Church may go forward in this great land. This is said not alone of those who have given much, because they have

had much to give, but also of those who having little have given gladly of that little.

St. Matthew's Rectory has become the meeting place of many of the students of the University of Alaska, both those students who are members of the Church and many who are not. In the friendly and congenial atmosphere of the Rectory, they come into contact with the Church and Church people, and many of them are led to attend the services, and some have been brought to baptism and confirmation. Mr. Shelton is doing the work of a student pastor in a place where most people would not expect such work to be done.

Bishop Bentley paid St. Matthew's two visits in recent weeks. He was there for the services on Ash Wednesday while en route to Ft. Yukon, and again he was there for services on the following Wednesday on his return journey. He visited the parish on Palm Sunday, preached at the morning service and confirmed a class of twelve presented by Mr. Shelton.

From St. Matthew's Church School comes this one. A group of small children was being drilled in the fundamentals of personal religion. The question was asked, "What do we have to do before we ask God to forgive us our sins?" One small girl replied, "We have to sin."

Below you will find a list of those who have contributed to the new parish hall for St. Matthew's Church, Fairbanks:

Miss M. M. Jones	\$ 25.00
Mrs. D. W. Dennison	2.00
Miss Ellen Van De Water	2.00
Mrs. S. L. Payson	10.00
Mrs. L. H. Wardwell	2.00
Mrs. Charles A. Sears	5.00
Mrs. Richard Washington	5.00

Mrs. Nagel Haskins	10.00
St. John's Lutheran Church, Fairbanks, Alaska	100.00
Mr. and Mrs. John Palm	500.00
Mrs. George Blondeau	10.00
Mrs. M. Stone	3.00
In memory of Mrs. Tewkes- bury	3.50
Mrs. Stanley	5.00
Mrs. John H. Adams	3.00
Mr. Packard	25.00
Mrs. C. P. Shelton	5.00
A Friend	5.00
Anonymous	47.69
St. Matthew's Guild	399.52

Total to date \$1,167.71

FORT YUKON

We rejoice that at its meeting in February the National Council appointed Dr. Herrick J. Aldrich a missionary in Alaska, with the understanding that he would take over the work of the late Dr. Burke at the Hudson Stuck Memorial Hospital, Ft. Yukon. The appointment of Dr. Aldrich fills a great need. It is expected that he will arrive on the field early in June, coming in via Skagway and the upper Yukon River route after the ice leaves the river.

Dr. Aldrich is not married, but we learn that he expects to marry before leaving for the north and that his bride-to-be will accompany him and share his labors at Ft. Yukon. They may be sure of a warm welcome upon their arrival.

Under the heading of Fairbanks news notes, we have stated that on May 1st the Rev. Mr. Shelton will take charge of the evangelistic work at Ft. Yukon. Mrs. Shelton will take over the care of the mission dwelling and the children now being cared for by the mission.

Early in March Bishop Bentley

visited Ft. Yukon, flying from Fairbanks on the mail plane. The trip was made in a little less than an hour and a half. Had the Bishop gone by dog team it would have taken him nine days on the trail. He spent several days at Ft. Yukon returning to Fairbanks by plane.

During his visit the Bishop confirmed a class and preached in St. Stephen's Church, spoke to another congregation in the Chapel in the evening, celebrated the Holy Communion for the sick at the hospital, and baptized two infants.

One of the children brought to be baptized was the infant son of Mr. and Mrs. Glen B. Linxwiler. Before her marriage Mrs. Linxwiler, who was Miss Hazel Staplin, was a nurse on the staff of the Hudson Stuck Memorial Hospital. She and her husband and their four small children live far up the Sheenjek River north of Ft. Yukon. She and the three children had flown in to Ft. Yukon late in December. Her husband, who traps in the upper Sheenjek River country, remained at home to care for the home and to go over his trap lines. Each evening while at home he would listen in on his small radio set and pick up the news of Ft. Yukon. Finally, one evening he learned that he had a new son born that morning at the mission hospital. When the mother and baby were able to travel all flew back to their homes in the wilderness there they received a right royal welcome from the father.

Among those who were presented for confirmation was the son of the Rev. Albert Tritt, our faithful Native deacon from Arctic Village. This young man and his wife had come down to Fort Yukon over the snow and were glad of the opportunity to be confirmed and make their com-

munion at the time of the Bishop's visit.

St. Stephen's Church at Ft. Yukon is an old log structure in a bad state of decay. It will soon be replaced by a new building. But if the building itself is unattractive because of age, the furniture, the altar hangings, the memorials, are among the finest in Alaska. The frontals for the altar are made of caribou skins tanned white and decorated by very lovely bead work. The work was done by the Native women of the congregation. A similar hanging, also done by the same women, was presented to the Cathedral of St. John the Divine in New York. This work is perhaps the finest of its type to be seen in Alaska.

The baptismal font was designed by Miss Lillie Harper of New York. Miss Harper spent some months at Ft. Yukon and wished to contribute some work of art to the Church. She is a talented sculptress. The font is the figure of an angel holding a large shell. It is beautifully done and is cast in bronze. On one side of the base is a small tablet which reads:

In loving memory of

Hudson Stuck, D.D., F.R.G.S.

First Archdeacon of Alaska

Born Nov. 11, 1863 Died Oct. 10, 1920

Given by the Native children
of Fort Yukon.

On the other side of the base is an inscription which reads:

"Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven."

Over the altar hangs a large painting of the Crucifixion, a gift from Archdeacon Stuck in memory of Wal-

ter Harper. The inscription on the painting reads:

In loving memory of
WALTER HARPER

Born 1st January, 1892, at Old Station, near Tanana, Alaska, Died 25th October 1918, when the "Princess Sophia" foundered in the Lynn Canal with her entire company of 343 souls. This picture is set up by his companion of many missionary journeys, his preceptor and friend.

"God be gracious unto thee,
my son."

Over the main entrance hangs a painting of the Nativity. It is inscribed as follows:

In loving memory of
FRANCES WELLS HARPER
sometime nurse at the hospital.
Drowned with her husband
October, 1918.
They were lovely and pleasant in
their lives and in death they were
not divided.

One other tablet attracts our attention. It is placed on the wall to the right of the altar. It reads:

In loving memory
of
The Reverend William Loola
Died 6th June, 1918
For many years
The faithful Native minister
of this Church.
NYIWHOT ATRINDA KWIKIT
VATRI

Pictures of Bishop Rowe, of Archdeacon Stuck and of Archdeacon McDonald hang on the side wall towards the rear of the Church.

The Register of St. Stephen's Mission contains many interesting entries, as do the Registers of all the older missions. We quote from the Register as follows:

"In 1862 the late great Archdeacon McDonald of the Church of England in Canada came to Ft. Yukon. At that time it was thought that the point where the Porcupine River entered the Yukon from the north lay within British Territory. For that reason the work at Ft. Yukon was begun by the Church of England in Canada and came under the direction of Bishop Bompas, Bishop of Selkirk, Yukon Territory, Canada.

"The first priest of the American Church to take up residence at Ft. Yukon was the Rev. Leonidas J. H. Wooden, Presbyter, who, with his family, arrived on September 3, 1899. He remained until July, 1904, when he was relieved by the Rev. Mr. Hoare."

(The Rev. Mr. Wooden is now retired and living in Kansas. The Rev. Mr. Hoare was murdered at his post at Pt. Hope in 1920. Ed.)

It is recorded that in April, 1900, the Church property at Ft. Yukon consisted of "A small church—St. Stephen's—a comfortable dwelling containing five rooms, large and small, including a storeroom; a small log cache; all which stood on a tract of land one mile square, which tract contained, besides the missions buildings, the Native village." There were about 100 Indians in residence at Ft. Yukon at that time, "when they were at home."

The Rev. Mr. Wooden's predecessor at Ft. Yukon had been the Rev. Mr. Hawksley of the Canadian Church. It was under Mr. Hawksley's supervision that the church had been built, also the dwelling and cache.

In the early days of the mission

the congregation had no money. All business at the trader's was done by barter, as it is still done today. Having no cash the people had to make their offering in barter goods. One old entry states that at the time of the celebration of the Holy Communion seventy-three communicants presented themselves. The offering that day consisted of:

A lot of split wood
1 pkg. tea
1 small bag tea
1 bandana with some matches
3 pieces tobacco
6 small block matches
3 bars soap
4 cakes toilet soap
1 handkerchief
4 bandanas
1 silk handkerchief
1 knife, 2 blades
4 dried fish
1 pkg. cut plug tobacco
1 perfumed silk handkerchief
1 pr. fancy beaded moccasins
1 necktie, used
1 watch, value \$5.00
Specie \$4.25

JUNEAU

Dean Rice carries on at Juneau. That season of the year has come again when many visitors and tourists will begin to visit the northland and Juneau will be crowded with guests, many of them Church people anxious to see something of our work in Alaska and anxious to attend services while in port. Holy Trinity Cathedral is a very churchly little building. The Dean will be busy shaking hands and showing visitors the interesting places about Juneau.

KETCHIKAN

Last fall the Rev. T. P. Maslin came to Ketchikan to relieve the

Rev. M. L. Wanner who was leaving for furlough in the States. Mr. Maslin had served for many years in China prior to his coming to Alaska. At its February meeting the National Council approved his transfer from the Missionary District of Hankow to the Missionary District of Alaska, so that now Mr. Maslin is officially a member of the Alaska staff. We are happy to have Mr. Maslin and Mrs. Maslin with us. They have already endeared themselves to the congregation of St. John's Church and to the people of Ketchikan in general.

From Fr. Wanner comes word that he has been enjoying his visit with friends and loved ones at home, and that Christmas was an especially happy time, the first Christmas he had spent with his people in many years. He writes, "But the most wonderful experience, so far, on this furlough has been the week at the College of Preachers. The fellowship with brother priests, from all 'schools' of the Church; the inspiring and helpful chapel services; the sermons by the men called on to preach; and the helpful—full of practical help—lectures and leadership of Bishop Strider on Worship and Lenten Preaching—well, I feel almost as if I had been ordained again."

Fr. Wanner expects to return to the field in the spring, when he will make his headquarters at Valdez. He will take the services at the Church of the Epiphany, Valdez, and will visit our congregation of St. George's Mission, Cordova.

Things go along quietly and happily at St. Elizabeth's Church, Ketchikan, where the Rev. Mr. Mather is the priest in charge. Many of his people are fishermen and at this season of the year are getting their

boats and equipment ready for the season's work.

NENANA

Miss Bessie B. Blacknall sailed from Seattle on March 18, returning to the field after regular furlough in the States. She received a warm welcome upon her return to St. Mark's Mission, Nenana. Miss Blacknall has served in the field long enough to warrant the name of veteran. It is a proud title. May her service continue for many years to come.

Dss. Thompson made a short trip to Fairbanks late in February. She went up to take three of the mission children who were in need of medical attention. Happily, the examinations disclosed no serious trouble and all three were permitted to return to Nenana. But the experience of the train ride, of trips up and down in the hospital elevator, of seeing the lights and wonders of Fairbanks, were ample compensation for whatever ills they may have suffered.

Miss Bartberger has carried the responsibility of being the head of the house during the past winter. But this is no new experience for her. For many years she served at Anvik before her transfer to Nenana. She, too, is deserving of the title veteran.

Mrs. John H. Adams, who has ably assisted Miss Bartherger during Miss Blacknall's absence on furlough, returned to her home in Fairbanks soon after Miss Blacknall's return to the mission. Mrs. Adams is no new hand at such tasks. Before her marriage, she was a member of the Alaska staff, serving at many stations throughout the field. It has been good to have her back with us for these few months. She will be greatly missed by staff and children alike.

Mr. Mueller has spent many days

in the woods during the past winter. He has cut a quantity of fuel for the mission and now we have over 150 cords of fine spruce wood piled on the mission grounds.

Mr. Ted Jones, our valuable volunteer member of the staff, went Outside on a hurried trip late in February. He returned to his post in mid-April.

In recent weeks St. Mark's Mission has suffered from a severe epidemic of colds and influenza. With the exception of Dss. Thompson, every member of the staff was in bed, while practically the entire group of boys and girls was sick. School had to be closed over a period of nearly two weeks and only that work that was absolutely necessary was done. As we go to press the worst is over and staff and children are beginning to go about the regular duties again. Such an epidemic puts a severe strain upon those who are not stricken, as well as upon the sick. St. Mark's has no nurse on the staff and the responsibility for the care of the sick must fall upon lay people. Through this latest siege Dss. Thompson carried on nobly as nurse and physician, but it is asking a great deal of anyone to be the medical authority and nursing staff as well as the teacher, while attending to other duties as well.

A recent number of The Bulletin issued from the office of the Commissioner of Education in Juneau lists St. Mark's Mission School as being the only private school in the Territory having a 100 per cent rating under the rules of the National Education Association. Naturally we are pleased at the high standard and quality of work done by our mission pupils under the leadership of Dss. Thompson. Whenever St. Mark's students have gone from the mission school to other institutions for fur-

ther training and schooling they have made a splendid record, which is a matter of which we may well be proud.

●

PT. HOPE

The official Post Office name for Pt. Hope is Tigara. Tigara means finger in the Eskimo tongue. Look at your map of Alaska and you will see that Tigara juts out into the icy waters of the Arctic Ocean like a finger. It is a long sand spit jutting out into the sea. There Archdeacon Goodman and his two Church Army assistants, Captain DeForest and Captain Sayers, carry on the work of the Church among the Eskimos of that bleak land. It is an important work and a hopeful work. The people respond with enthusiasm and joy and real signs of progress are to be seen in the lives of the people. The Archdeacon is a veteran of many years service on that shore. The two young Church Army Captains are new to the work, but they have taken up their tasks with courage and zeal and the work goes forward.

●

SITKA

In this issue you will find a picture showing St. Peter's-by-the-Sea, Sitka, with the mission dwelling just behind it. We have often expressed the opinion that Sitka has the loveliest situation of any town in all Alaska. Surely no other community along the coast can boast of so beautiful a setting. In the interior, we think that Eagle has the finest site of any of our towns.

St. Peter's-by-the-Sea is worthy to stand in lovely Sitka. It is a lovely Church, correct in every line and appointment, the finest church building

we have in Alaska. It was built in the early days of Bishop Rowe's episcopate and for many years was the pro-cathedral church of the Missionary District. In those days Sitka was the capital of Alaska. It had been the capital in the days of the Russians. There the Russian governor lived in Baranof Castle. There the American flag was first raised in Alaska. But when the seat of government was removed to Juneau Sitka lost much of its importance, though it remains today the most historic and romantic spot in the Territory. Situated on Baranof Island, off the regular route of most vessels, transportation is difficult and it no longer lends itself as a convenient residence for the Bishop. Holy Trinity Church, Juneau, became the pro-cathedral church of the District.

Today Sitka again increases in importance. Important fishing interests have large docks and plants there. The home for Alaskan pioneers is situated there. It is a splendid institution caring for the aged men of Alaska who came north in the early days to carve an empire out of the wilderness. But the most important institution in Sitka today is the great naval base rising on an island just across the channel from the town. Millions are being spent there to create a key position in the network of naval stations in the Pacific. All this work means men, and with the men come wives and children, and the responsibility of the Church to care for these people increases. We have the physical equipment in the fine church and ample dwelling.

Mrs. Molineux, a veteran of many years service in Alaska, is in charge of our work here. She is ably assisted by Miss Barlow, herself a veteran missionary of both Liberia and

Alaska. Into the hands of these two faithful women the Church entrusts the work at Sitka.



TANANA

Dss. Sterne carries on alone at her post at Tanana. Dss. Sterne is one of those quiet, courageous people who conquer by the sheer force of their quietness, which is their strength. Conducting the services in the Church on Sundays and Holy Days, teaching groups of boys and girls in Church School classes, visiting the women in their homes, officiating at funerals, doing anything that comes to hand is all in the day's work with Deaconess. She enjoys the confidence and affection of all who know her.

We had expected that the Rev. Mr. Files would return to his post at Tanana after furlough, but now that he has been ordered to take up the work at Fairbanks there is no one to fill his post at Tanana. Our work at Tanana includes not only the town and village of that name, but reaches far up and down the Yukon River and the Tanana River to take in many villages and camps. These people have opportunity for all too infrequent services as it is, but with no clergyman in residence at Tanana they must be almost entirely neglected except for a visit once a year by the Suffragan Bishop. Not much can be done for a people by annual visits, when the children are brought to be baptized and the older people receive the sacrament of the Lord's Supper. They are then left for a year without instruction, without help of any kind.



TANANA CROSSING

The Rev. Mr. McIntosh left his post at Tanana Crossing early in Febru-

ary for a visit to the States for medical treatment and for a conference with the Bishop. He continues in the States as we go to press.

St. Timothy's Mission, Tanana Crossing is situated in one of the loveliest spots in interior Alaska. The upper valley of the Tanana River is beautiful in every respect. The river itself is swift and difficult for navigation, but it is lovely to see as it winds through a broad valley flanked on either hand by towering mountain ranges covered with snow.

St. Timothy's is the center of work in that whole region including several villages, namely: Healy, Sand Creek, Tana Crossing, Tetlin, Last Tetlin, Nabesna, Old Nabesna and Scottie Creek. It is an important work. Our Church is the only Church that has ever undertaken work in that region. We have no competition. That is fine, but it means, too, that we have a very grave responsibility. What we don't do won't be done, and it places upon us the definite responsibility of doing a good job of it.



WRANGELL

The Rev. Mr. Krone calls the neat little dwelling where he lives St. Philip's House. It is located near the Church, which makes it convenient for Mr. Krone and for the congregation. Besides being used as a dwelling, St. Philip's House fills a very real need in the life of the parish. During the winter months, when it is both inconvenient and expensive to heat the Church for week-day services, such services are held at the House. Over the week-ends students from Wrangell Institute make it their headquarters while in town. Young people of the parish gather there for

work and for play. Other parish organizations use the building.

Three stained glass windows were installed in the apse of St. Philip's Church in February. The central one, just over the altar, is a figure of Our Lord at His Ascension. It is a memorial to the late Rev. Harry P. Corser, long pastor of the congregation, and was given by his many friends in Wrangell. The other two windows show the figures of angels. One is a memorial to John Goodwill Grant. The three windows form a beautiful group which adds much to the beauty of the church.

Last December three young women entered the maternity ward of the Bishop Rowe General Hospital at Wrangell. To each of them was born a son, her first child. Later these three young mothers, together with the fathers and god-parents, brought the three children to be baptized at the same time in St. Philip's Church. It was a lovely and impressive service, and it was the first time since his ordination that Mr. Krone had officiated at a public baptism.

No appropriation is made by the National Council for the work being carried on at Wrangell. Bishop Rowe, through gifts made by friends, pays one-half the salary of the minister. The local congregation has assumed responsibility for the payment of the other half, and also takes care of the running expenses and repairs to Church property.

Elsewhere in these pages you will find a picture of the Bishop Rowe General Hospital, Wrangell. This institution is a blessing to the community and to the surrounding district. The building is attractive and well kept.

ACKNOWLEDGEMENTS

In the November, 1938, issue we listed a few definite projects to which Church people were invited to contribute their gifts. It was pointed out at the time that while these were but a few among many worthy needs, none-the-less they represented a fair cross-section of the work of the Church in this field.

We are now happy to be able to acknowledge receipt of the following contributions towards the several projects:

Towards the replacement of wood lost at St. John's-in-the-Wilderness, Allakaket, during the floods of last September:

Mrs. John B. Pitman	\$12.00
Miss Elizabeth K. Brown	24.00
Mrs. E. P. Howard	5.00
Mrs. C. F. Odell	3.00
Miss Mary F. Ogden	24.00
The Misses Lucas	5.00
 Total	 \$73.00

Towards the education of one of our former mission girls:

Mrs. A. R. Hill	\$ 5.00
Miss Henrietta Brogdon	1.00
Bishop Bentley Branch, Woman's Auxiliary, Bruton Parish Church, Williamsburg, Virginia	200.00
Mrs. E. G. Long	5.00
 Total	 \$211.00

* * *

Towards the maintenance of the Hudson Stuck Memorial Hospital at Fort Yukon:

Mrs. Andrew B. Huntington	\$ 4.00
Mrs. E. P. Howard	5.00
Miss M. B. Bellamy	8.00
 Total	 \$17.00

Towards the work being done by
St. Mark's Mission, Nenana:

Dr. Mary M. S. Johnstone \$5.00

Some months ago an appeal was made for funds with which to build a small boat for the use of the Suffragan Bishop in making his summer visitations along the Yukon River and its tributary streams. We gratefully acknowledge receipt of the following contributions towards this fund:

Mr. Sanford Kerr	\$ 10.00
Mrs. John B. Pitman	10.00
Miss Nancy Jones	60.00
Bracket Club of	
St. John's Church,	
Hampton, Virginia	50.00
Mr. W. R. Sanborn	10.00
Night Branch Ladies Aid,	
St. John's Church,	
Hampton, Virginia	10.00
Mr. and Mrs.	
Frank D. Cumming	10.00
Mr. J. S. Darling	5.00
Col. Keith Ryan	1.00
Mr. J. F. Nichols	5.00
Mrs. E. P. Howard	5.00
Already acknowledged	1,314.16
<hr/>	
Total to date	\$1,515.16

A CORRECTION

Doubtless many of our readers noticed an error which appeared in the Treasurer's Report shown on page 19 of the February issue. The headings for the first two columns were transposed, so that the column which should have read The Quota was headed Building Fund, while the column that should have been headed Building Fund was headed The Quota. The first column gave the figures for the Quota. The second column listed contributions towards the American Church Building Fund Commission.

* * *





St. Peter's-by-the-Sea, Sitka



Bishop Rowe General Hospital, Wrangell

The Treasurer's Report

Alaska has assumed the privilege and responsibility of contributing \$2,500.00 towards the work of the Church throughout the world in 1939. This is known as our Quota. Payments on it are freewill thank offerings. They are given by the people of the Church in Alaska as a means to-

wards fulfilling our obligation as members of Christ's Church, and to show in some measure our gratitude for all that the Mother Church has done for us. Below you will find the report of the Treasurer showing the offerings of the several missions up to March 31, 1939.

Allakaket	St. John's-in-the-Wilderness	\$ 46.50
Anchorage	All Saints'	66.30
Anvik	Christ Church	59.05
Douglas	St. Luke's	15.00
Eagle	St. Paul's and St. John's	12.00
Fairbanks	St. Matthew's	400.00
Ft. Yukon	St. Stephen's	11.25
Nenana	St. Mark's	154.38
Pt. Hope	St. Thomas'	60.00
Tanana	Our Saviour	30.00
<hr/>		
Total to March 31, 1939		\$854.48

In addition to their contributions towards the Quota shown in this report, many of our mission churches assume responsibility for local current expense. This is particularly true of our white churches where fuel bills, lights, water, repairs, etc. are paid by the local congregation. St. Matthew's Church, Fairbanks, main-

tains the George C. Thomas Memorial Library, the only free public library in the city. Holy Trinity Cathedral, Juneau; St. John's Church, Ketchikan; and, St. Philip's Church, Wrangell, assume responsibility for one-half the salary of their clergy. These facts ought to be kept in mind when the Treasurer's report is read.



Missions and Staff

Post Office	Mission	
Allakaket	St. John's-in-the-Wilderness	Miss Amelia H. Hill, R. N. Miss Bessie C. Kay
Anchorage	All Saints'	Rev. Warren R. Fenn
Anvik	Christ Church	Rev. Henry H. Chapman
Circle	Heavenly Rest	Visited from Ft. Yukon
Cordova	St. George's	Visited from Valdez
Douglas	St. Luke's	Visited from Juneau
Eagle	St. Paul's and St. John's	Rev. A. G. Fullerton Mr. Walter Benjamin
Fairbanks	St. Matthew's	*Rev. Wilfred C. Files
Fort Yukon	St. Stephens	Rev. Claudius P. Shelton Mr. N. J. Nicholson Mr. David Wallis *Mrs. Grafton R. Burke
Hudson Stuck Mem. Hospital		*Dr. Herrick J. Aldrich Miss Addie A. Gavel, R. N. Miss Lillian M. Tiffet, R. N. Miss Olive Forbes, R. N. Miss Jane J. Hamilton, R. N. Mrs. Frances J. West
Juneau	Bp. Rowe Chapel, Arctic VI.	Rev. Albert E. Tritt The Bishop
	Holy Trinity Cathedral	Very Rev. Chas. E. Rice, Dean
Ketchikan	St. Elizabeth's	Rev. Paul J. Mather
	St. John's	Rev. T. Paul Maslin
Minto	St. Barnabas'	Visited from Nenana
Nenana	St. Mark's	The Suffragan Bishop
	St. Mark's Mission School	Miss Bessie B. Blacknall Dss. A. Kathleen Thompson Miss Marguerite L. Bartherger Mr. Fred Mueller
Seward	St. Peter's	*Mr. Theodore F. Jones
Sitka	St. Peter's-by-the-Sea	Visited from Anchorage Mrs. John H. Molineux
Skagway	St. Saviour's	Miss Henrietta Barlow
Tanana	Our Saviour	Visited from Juneau
Tanana Crossing	St. Timothy's	Dss. A. Gertrude Sterne
Tigara	St. Thomas	*Rev. E. A. McIntosh Ven Frederic W. Goodman, D. D. Capt. Jack DeForest, C. A. Capt. Albert Sayers, C. A.
Valdez	Epiphany	*Rev. Mervin L. Wanner
Wrangell	St. Philip's	Rev. Arnold Krone

(*Indicates on furlough)



MAIL

All Alaska Post Offices receive unlimited mail of all classes during the summer months.

In the winter, this same rule applies to all coast towns as far north as Seward, and to towns located along the Alaska Railroad.

During the winter months, mail is moved in the interior of Alaska under contracts that limit the weight and frequency of delivery. First Class mail is given preference over all other classes. Magazines and newspapers come next. Parcel Post is never carried unless or until all other classes combined fail to bring the total weight up to the limit of the contract. Towns of the interior located off the line of the Alaska Railroad receive winter mail within the limits set forth in this paragraph.

While many mail routes in Alaska are served by airplane there is, strictly speaking, only one Air Mail Route in Alaska; namely, a weekly service between Juneau and Fairbanks.

Every Post Office in Alaska is in the Eighth Zone with reference to every Post Office in the States, and with reference to every other Post Office in Alaska. Parcel Post rates between Alaska Post Offices, regardless of distance, are always that for the Eighth Zone. Therefore it is unwise to send a Parcel Post package to an individual or mission in Alaska, with the request that it be forwarded to another point. It will cost just as much to forward it from one point in Alaska to another, as it costs to send it from the States to Alaska.

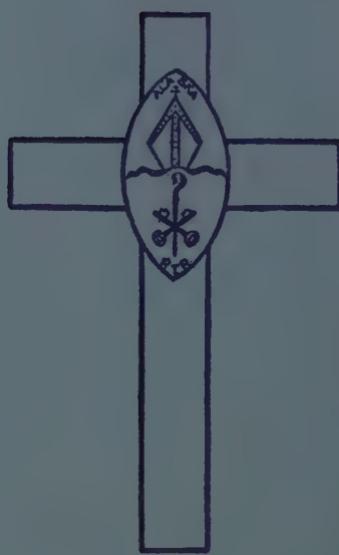
FREIGHT

Freight of all classes can be shipped to any point in Alaska during the summer months. During the winter months freight shipments are limited to those towns along the coast as far north as Seward, and to those located along the line of the Alaska Railroad. We suggest that freight for our missions be sent to the Commissary in Seattle, with complete instructions, who will be glad to forward it to the proper mission with other freight shipments being sent forward.

EXPRESS

Express shipments can be made to any point in Alaska during the summer months, with the exception of those places located north of Nome. Pt. Hope does not receive express. During the winter months express shipments are limited to the towns of the coast as far north as Seward, and to those communities situated on the line of the Alaska Railroad.

Our Commissary in Seattle will be glad to answer any inquiries relating to mail, freight or express for any mission or missionary, also any inquiry relating in any way to the missions of the Church in Alaska.



The Alaskan Churchman

VOL. XXXIV

NOVEMBER, 1939

No. 4



CBDP

VI Bp: 1939-1

Missionary District of Alaska

Comprises the Territory of Alaska

Square Miles 586,400

Population (1930) 59,278

The Bishop of Alaska

The Rt. Rev. P. T. Rowe, D. D.,
418 Mutual Life Building,

Seattle, Washington

The Suffragan Bishop

The Rt. Rev. Jno. B. Bentley, D. D.,
The Bishop's Lodge,

Nenana, Alaska

Archdeacon of Arctic Alaska

The Ven. Frederic W. Goodman, D. D.,
Tigara, Alaska

The Chancellor

William A. Holzheimer, Esqr.

The Council of Advice

The Very Rev. Chas. E. Rice

The Very Rev. Mervin L. Wanner

The Rev. Paul J. Mather

Donald Armour, Esqr.

Wellman Holbrook, Esqr.

The Examining Chaplains

The Very Rev. Chas E. Rice

The Rev. Mervin L. Wanner

The Rev. Warren R. Fenn

Commissary-Secretary-Treasurer

Miss Mabel E. Bergherm,

418 Mutual Life Building,

Seattle, Washington

Non-parochial Clergy

The Rev. John W. Chapman, D. D.,

44 Grammercy Park,

New York, New York

The Rev. Wm. R. Macpherson,

4089 - 23rd Street,

Table of Contents



DISTRICT OFFICERS	Inside Front Cover
TABLE OF CONTENTS	1
BISHOP ROWE	2
MAP OF ALASKA	3
WHERE DOES YOUR MONEY GO ?	4
ORDINATION QF FR. KRONE	8
THE MOCCASIN TELEGRAPH	9
ST. JOHN'S CHURCH, KETCHIKAN	18
THE TREASURER'S REPORT	19
MISSIONS AND STAFF	20
STANDING NOTICES	Inside Back Cover



The Alaskan Churchman

Founded by the Reverend
Charles Eugene Betticher, Jr.

1906

Published Quarterly in the interests
of the Alaska Missions of the
Episcopal Church

The Rt. Rev. Jno B. Bentley, D. D.
Editor

Subscription Price \$1 per year

In filling in subscription blanks
please print your name and address
as plainly as possible.

Please notify us of any change in
address, giving your old address as
well as the new one.

Make your checks and money orders
payable to: THE ALASKAN
CHURCHMAN.

Nenana, Alaska

NOVEMBER, 1939

BISHOP ROWE

Bishop Rowe left Seattle in mid-May and began a long visitation to the missions of southern Alaska and to several stations in the interior. The Bishop's first stop was made at Ketchikan where he visited both St. John's and St. Elizabeth's Missions. From there he went on to Wrangell, visited our people of St. Philip's Mission, and ordained the Rev. Arnold Krone to the priesthood. A week was spent in Juneau, the Bishop preaching in Holy Trinity Pro-Cathedral. From there he went to Sitka, visited St. Peter's-by-the-Sea, baptized several children and confirmed others. He visited St. George's, Cordova, and Epiphany, Valdez, and St. Peter's, Seward. At Seward he found a class of eleven awaiting confirmation. At

All Saint's, Anchorage, he confirmed a young Japanese recently brought into the Church. From Anchorage the Bishop was driven out to the government school at Eklutna where he met some thirty-five Church boys and girls who have banded themselves into a little group known as the Congregation of St. Mary. The Bishop spoke to the faculty and students of the school. Continuing north by train the Bishop next visited St. Matthew's, Fairbanks. From there he flew to Al-lakaket, to Wiseman, and so to Fort Yukon. After several days at Fort Yukon he took the river steamer for Dawson, enroute to Seattle, arriving at his headquarters late in August.

In the early fall the Bishop visited for a few days with friends in Canada. In late September he took part in the consecration of the Rt. Rev. Dr. Randall, Suffragan Bishop of Chicago. He hoped to visit friends at his old parish in Sault Ste. Marie, Michigan, from which parish he went to Alaska in 1896. He expects to attend the meeting of the House of Bishops in St. Louis on November 8th and 9th.

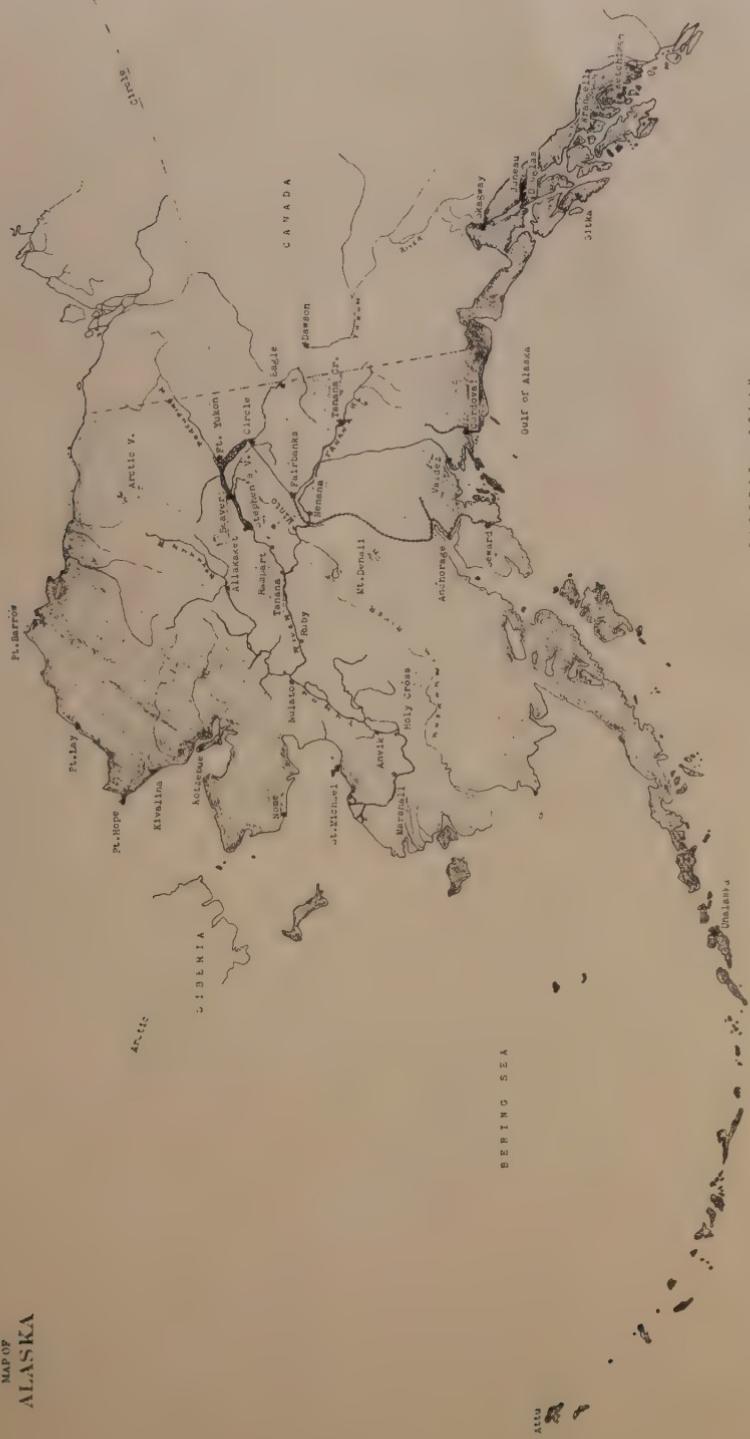
On November 20th, Bishop Rowe will observe the 83rd anniversary of his birth, while on the Feast of St. Andrew, November 30th, he will celebrate the 44th anniversary of his consecration as Bishop of Alaska. Today he is the senior bishop of the Church in active service.

The Alaskan Churchman, and the staff and people of the Church in Alaska, salute their beloved Bishop and extend to him the assurance of their love and affectionate greetings, and pray God to watch over him and bless him always.



MAP OF
ALASKA

A. A. J. T. I. O. O. G. b. 2



Where Does Your Money Go?

Let us suppose that you are a communicant of any one of the 7,500 parishes and missions of the Church in the United States. Your contributions to the Church are made through the duplex envelope system. That is to say, your gifts to the parish are made in the black side of your envelope, while your gifts to the others are made in the red side. Where does your money go? Let us follow it and see what it does.

You placed it in an alms basin and gave it to a vestryman, who in turn gave it to the rector, who placed it on the altar and presented it to God. In short, you gave it to God and asked him to consecrate it to His service. It is an outward and visible sign of your gratitude to the God for His goodness to you, and of your desire to help in the extension of His Kingdom in this world.

After the service the Parish Treasurer opened the black side of your envelope, removed your gift and recorded it in his books. Later it was deposited in the bank. That money, together with the gifts of others, will be used for parochial purposes. It will pay the Rector's salary and his pension premium. It will pay the organist, the janitor, the parish secretary and any other salaried help the parish may have. It will take care of fuel bills, light bills, water bills and any other bills that may come to the parish treasurer to be paid. The Sunday services, the services on Holy Days, the administration of the Holy Communion, marriages, baptisms, burials, all these things are made possible by your gift placed in the black side of the envelope. But all

these things are for you. They all contribute to your own happiness and spiritual welfare. They are done for yourself, rather than for others.

Your gift placed in the red side of the envelope helps to take care of work beyond your parish borders. These gifts are for others. They maintain and extend the work of the Church in the diocese, in the continental United States and overseas.

The missionary treasurer of the parish opens the red side of your envelope, removes and records your gift, and places the money in the bank. Later he sends it, all of it, to the Diocesan Treasurer. The Diocesan Treasurer divides it, keeping a part, probably one-half, for diocesan missions and then sends the balance to the National Treasurer at the Church Missions House in New York. The National Council then appropriates your gift to several needs. Part of it goes to the Department of Domestic Missions, part goes to the Department of Foreign Missions, part to the Department of Christian Social Service, part to the Department of Promotion, part to pay the salaries of the Presiding Bishop and officers at the Church headquarters in New York. But your gift, and the gifts of others, placed in the red side of the envelope help to carry on the missionary work of the Church at home and overseas. In a very real sense you do help to maintain the work of the Church in Alaska.

But these gifts are not enough to carry on the work at home and overseas. To them must be added a part of the United Thank offering of the Woman's Auxiliary, the Children's

Birthday Thank Offering, and the Church School Lenten Offering, as well as certain other funds, and the income from trust funds. All of these combined make a fund from which the annual appropriation for Alaska, and for other fields, is made by the National Council. This appropriation takes care of the salaries of the Bishops and their travel expenses in the field. It takes care of the salaries of all missionaries, their travel expenses to and from the field, their medical bills, and certain items covering the maintenance of churches, schools, hospitals, etc.

But again, even this appropriation will not cover the total cost of carrying on the work of the Church in Alaska, and in other fields. It does not cover such items as the travel of workers within the field, repairs and improvements to buildings, the erection of new buildings, the purchase of new equipment, the medical care of mission children, etc.

You ask: How are these extra needs cared for? They are cared for by the special gifts of Church people, people who have already contributed to the missionary work of the Church through their gifts made in the red side of the envelope, but who are ready and able to make gifts to special projects. Such gifts are not made through the parish treasurer, nor through the diocesan treasurer. They may be sent to the National Treasurer at 281 Fourth Avenue, New York, or they may be sent to the Bishop in the field, or directly to the individual or institution to be helped. In any case, they should be plainly marked for the purpose for which they are intended. Such special gifts have this virtue: they meet a very real and immediate need; they permit the giver to share directly in the joy and satisfaction of personal contact with missionaries on the field, and in

helping in particular projects; they assure the giver that the entire amount of the gift will be used for the special object for which it was given; and they increase and stimulate interest in missionary work everywhere.

There are many such special projects in Alaska. There are many things that need to be done, and can only be done through special gifts made by those who are able and willing to contribute them. From Bishops and priests, from parishes and auxiliaries, and from individual Church people come letters asking: What can we do to help? Have you any particular piece of work that we can do? We list below some of the things that need to be done; some of the things that you can do to help.

During the summer months some of our missionaries in the interior visit their people scattered along the rivers at their fishing camps. These visits are made in small, open boats, powered by outboard motors.

The Rev. Mr. Fullerton at Eagle has such a boat, built by himself. In it he goes from his home at Eagle to the Native Village three miles above the town for services. He also visits his people in their camps along the Yukon River.

The Rev. Mr. Shelton at Fort Yukon must cover a wide area to minister to his congregation. They are scattered along the Yukon from Circle to Beaver, up the Porcupine as far as Rampart House, and up the Chandalar.

At Tanana, the Rev. Mr. Files is responsible for our people living at Stephen's Village, Rampart and Tanana on the Yukon River, and at camps for many miles below Tanana, as well as for those living on the Tanana River as far up as Coschaket, and Hot Springs.

The Rev. Mr. Chapman must make visits to the camps above and below

Anvik on the Yukon River, and to Bonazila, Holy Cross, Shageluk, and Holochaket.

No appropriation is made for the travel expenses of these men. The budget will not permit it. They must depend entirely upon special gifts to take care of gasoline, oil, repairs to boats and motors, etc. But these little craft are as important to these men as a car is to a clergyman serving a large rural area. One hundred dollars would take care of the operating expenses of one of these little boats for a season.

In winter, these same men must travel by dog team to visit their people. It costs about \$40 a year to feed a dog in Interior Alaska. The expense of maintaining a team of five dogs amounts to about \$200. A gift to this fund enables the missionary to visit his people in their winter camps, to baptize the children, to give some instruction, to administer the Holy Communion, and to maintain those contacts which are so necessary if the Church is to serve as it should in this vast field.

Prayer Books and Hymnals are always in demand. A new pew size Hymnal costs 40 cents. A Prayer Book costs 35 cents. Many of our workers would like to have a larger supply of good tracts and sound Church literature on the history of the Church, its sacraments, marriage instruction, our responsibilities and privileges as Church people, etc. A gift of a few dollars to such a fund would enable them to meet this demand.

The Hudson Stuck Memorial Hospital at Fort Yukon cares for many patients who are unable to pay anything towards their care. But these people cannot be refused help because they lack the means to pay. A hospital is an expensive institution to maintain. Your gift to this splendid

Christian institution will help to carry on the work of Him who commanded His disciples to heal the sick.

St. Mark's Mission, Nenana, cares for forty boys and girls. They are kept the year 'round, clothed, fed, schooled, trained in the fundamentals of the Christian faith. It is a splendid school of which you may well be proud. The annual cost of maintaining one child in this fine school is \$250. A scholarship in this amount will cover the entire cost of room, board, clothing, schooling, and ordinary medical care for a boy or girl for one year. It is a gilt-edged investment in young manhood or womanhood, taken at the most formative period of life. It will bring its own reward in the joy of knowing that you have helped to place the feet of some young person in the right path, and of having helped them to a real opportunity in life.

St. Stephen's Mission, Fort Yukon, cares for convalescent children who are neither too sick to go to the hospital, nor well enough to be returned to their homes. It is a blessing and Godsend to the community, and to the children who come from a wide area. An annual scholarship of \$200 will take care of one of these little ones.

Last spring one of our mission girls at Nenana was stricken with a ruptured appendix. She was rushed to the hospital in Fairbanks and her life was saved. The doctor who operated was a good Churchman who made no charge for his services, as he has never charged for such work. Priscilla is now back at the mission gaining weight and strength daily. Her hospital bill amounts to \$451.50. We do not complain about that. Her life and health is without price. But that bill had to be paid, and paid out of a budget that could not include such

emergency items. If anyone wishes to assume responsibility for a part of this bill it will be of the greatest help to St. Mark's Mission. And you are not paying for a dead horse, but for a very live and lovely child.

One of our former mission girls is in her final year at high school in Fairbanks. She wishes to prepare herself to teach in one of our mission schools. Her room and board and incidental expenses will amount to \$400 a year. Part of this is promised. Perhaps someone will wish to share the privilege of helping to complete the education of this young woman.

Plans are being made to build a new church at Eagle. Some material is already on hand. One hundred and fifty dollars will pay for the logs for the walls. Some parish, some auxiliary, some individual, might be glad to contribute the cost of the logs from which will be fashioned the new St. Paul's Church, Eagle.

Work goes forward on the new buildings at Valdez. Fr. Wanner lacks about \$500 of having enough to finish this job.

The new high school room at Nenana was built during the past summer. It was a venture of faith. It will fill a great need. The cost of the new building, together with heating plant and school equipment, will amount to nearly \$2,000. This must be paid for by the special gifts of Church people

who have the heart and the means to further the work of the Church in this field.

These are but a few of the projects that receive no support from the annual budget of the Missionary District and must be supported entirely from special gifts made by Church people. There are others equally important. The Alaskan Churchman will be glad to answer any questions and give any information it can concerning these special needs. Please address The Editor, The Alaskan Churchman, Nenana, Alaska.

* * *

An English boy received an allowance from his grandmother on the condition that he would keep an exact account of how it was spent. When he came home from school and his grandmother was going over his detailed report she noted that in several places there appeared an item, S. P. G. She told her grandson she was delighted to know of his interest in the Society for the Propagation of the Gospel and of his regular and rather generous contributions to it. The boy admitted that there must be some mistake. He knew nothing of the Society for the Propagation of the Gospel. He said that when he could not recall how the money had been spent he always entered it in his book under S. P. G., which really stood for "Something, Probably Grub."





Ordination of Fr. Krone—St. Philip's, Wrangell, June 11, 1939
Left to right: Dean Rice, Fr. Wanner, Bishop Rowe, Fr. Krone,
Fr. Partridge, Fr. Mather

The Moccasin Telegraph

During the past summer Bishop Bentley visited our missions at Tanana, Anvik, Fort Yukon, Eagle, Fairbanks, and Tanana Crossing. On some of these visits he journeyed by river steamer, on some he went by airplane.

At the request of the Presiding Bishop, and of the Bishop of Ohio, Bishop Bentley spent the month of October speaking in the Diocese of Ohio. He expects to attend the meeting of the House of Bishops on November 8 and 9, and will return to the field in November.

* * *

Miss Blacknall is happy in having as her assistants two former mission girls who finished St. Mark's Mission two years ago, attended the government school at Eklutna two years, and have now returned to Nenana to help with the mission work. Irene Westerluund came to us from Hot Springs on the Tanana River, while Rose Kennedy came from Tanana on the Yukon. We are proud of the record these girls have made and we are happy to have them back in mission work.

* * *

The Rev. M. L. Wanner sends us the following information concerning the work under his care at Cordova and Valdez.

St. George's Church, Cordova, was reopened for services on July 9 after having been closed since August, 1934. The Rev. M. L. Wanner, the priest-in-charge, Bishop Rowe, and his acting chaplain, the Rev. W. M. Partridge, were present. Fr. Wanner was the celebrant at the Holy Communion. Bishop Rowe preached and confirmed a class. In the evening there was another service at which time there were

more baptisms, and confirmation. Fr. Partridge preached. The congregation joined with us in this service, and all the people seemed glad that their church was re-opened again.

On Monday morning, Bishop Rowe, Fr. Partridge, and Fr. Wanner were guests at a breakfast given by members of St. George's Guild. This Guild had remained active and busy during all the years that the church was closed. They had kept the Red Dragon Library and Club Room open, and had kept up minor repairs to the Church property.

On Monday evening there was a No-Host dinner for all the members and friends of St. George's. It was a fine dinner and was well attended. Afterwards a congregational meeting was held at which time the members of the congregation pledged their support of the work at Cordova, expressed their hope that never again would the church be closed, and made plans for the future. At this meeting it was decided that Fr. Wanner would visit St. George's for services on the 2nd and 3rd Sundays of each month.

Sunday, July 16th, was re-opening day at the Church of the Epiphany, Valdez. Bishop Rowe, his chaplain, Fr. Partridge, and Fr. Wanner, the priest-in-charge, were present. There was a service of Holy Communion at 8:30 a. m., Morning Prayer at 11:00 a. m., and Evening Prayer at 7:30 p. m. During the week following, the Bishop, Fr. Partridge, and Fr. Wanner were entertained at luncheon by the Guild of the Church of the Epiphany. It was a lovely luncheon, well attended. Afterwards a business meeting was held and plans made for the

work at Valdez. Fr. Wanner announced that he would take the services in Valdez on the 1st, 4th and 5th Sundays in each month. A new residence for Fr. Wanner is being built, the old Everyman's Club, built in the Gold Rush days, is being moved on to Church property between the new rectory and the church, and the foundations of the church are being restored and repaired. The old Everyman's Club will be refitted and converted into a parish hall. An oil heater must be installed and a great deal of work done. Sufficient funds for all this work are not in hand, and Fr. Wanner asks us to state the case so that friends of the Church in Alaska can come to his help. He needs about \$500 to complete the job. Meanwhile, to save carpenter's wages, Fr. Wanner, who is no mean carpenter himself, has been busy with hammer and saw, working on the new buildings.

It is a great joy to know that this work is being done and that our people at Valdez and Cordova will again have the services of the Church.

* * *

Miss Tifft was a visitor in Fairbanks during the summer. After a brief visit with friends there she returned to her post at Fort Yukon and resumed her duties as a member of the staff of the Hudson Stuck Memorial Hospital.

* * *

Miss Hill and Miss Kay were happily surprised to welcome Bishop Rowe to Allakaket during the Bishop's summer visitation to the interior. He flew from Fairbanks, the pilot putting the plane down on a long bar in the Koyukuk River just below the mission of St. John's-in-the-Wilderness. After a short visit at Allakaket the Bishop flew on to Wiseman and thence to Fort Yukon.

* * *

Mr. Nicholson has had a busy summer. In charge of the buildings and equipment at Fort Yukon, he was asked by the Bishop to supervise some work at Valdez during the summer. Leaving Fort Yukon early in July he proceeded to Valdez. There he built a new rectory, moved an old building on to the Church property, and made plans for its conversion into a parish hall, and put new foundations under the church.

From Valdez he went to Seattle to attend to some business and returned to Fort Yukon in mid-September. He will be at Fort Yukon through the winter.

* * *

On Sunday, August 13th, in St. Mark's Church, Nenana, the Rev. Wilfred Collison Files was advanced to the Priesthood by the Suffragan Bishop. The Rev. Warren R. Fenn of All Saints' Mission, Anchorage, presented the Candidate and read the Litany for Ordinations. Bishop Bentley was the celebrant at the Holy Communion and preached the ordination sermon.

A few days after the service, the Rev. Mr. Files and Mrs. Files left Nenana in their little launch Crusader for their home at Tanana. On the two hundred mile journey they made many stops at camps along the way, conducted many services for our people, and Mr. Files found several babies to be baptized.

* * *

Fr. Krone spent the month of August in Seattle visiting friends. He returned to Wrangell early in September and resumed his duties as priest-in-charge of St. Philip's Church.

Fr. Krone reports that among other summer visitors at Wrangell were Mr. and Mrs. Thomas Fleming, Jr. Mr. Fleming is a member of the National Council. Mr. and Mrs. Fleming saw the need of a sign at St. Philip's giv-

ing the name of the Church and the hours of service and contributed this most useful piece of equipment. Fr. Krone and his people are grateful for this gift. Mr. and Mrs. Fleming visited our missions at other Alaskan ports.

* * *

Mr. Theodore F. Jones, who has served as a volunteer worker at Nenana, Tanana and Fort Yukon is spending the winter at Fort Yukon, where he is connected with St. Stephen's Mission. Among other duties, Ted is teaching a small group of children whose parents were anxious to have him conduct a school for the white children of the community. His classes consist of the upper grades and high school work.

* * *

Accompanied by Mr. Fred Goodwin, our volunteer layworker at Nenana, five of our St. Mark's Mission boys attended the Tanana Valley Fair at Fairbanks in early September. The boys returned to Nenana with several first, second and third prizes won at the Fair, and bringing with them other prizes won by some of our mission girls who had entered articles of handwork and Native crafts.

While in Fairbanks Mr. Goodwin and the boys were the guests of Mrs. John H. Adams. Through the courtesy of the Fair officials and other friends, the boys were able to see all the exhibits and displays. They made trips to the gold mining operations near Fairbanks, visited the University of Alaska, went to the movies, inspected the fire department and slid down the pole in the fire hall, and did just about all that could be done in three days. They returned to Nenana with information enough to keep their comrades listening for a long while.

* * *

Fr. Fenn visited in Nenana in August and took part in the ordination of the Rev. Mr. Files to the priesthood.

* * *

Transportation in Alaska has always been a problem. The whole long sweep of coastline from Ketchikan in the southeast to Attu in the far southwest is open to navigation throughout the whole year, though storms and fierce winter gales make it a graveyard for vessels caught in the fury of the north Pacific. The north coast is open to shipping for a few brief weeks in summer but there have been years when no vessel could force its way through the ice pack of the Arctic to bring supplies to farflung posts along the shore of the polar sea. The great river systems of the interior furnish canals of commerce during summer months, but for two-thirds of the year these are locked with ice. Of roads there are few. The rugged mountains that guard the coast rise out of the sea with seldom even a narrow beach to support a road. In the interior roads have been built at great cost, notably the Richardson Highway running from Valdez northward for 375 miles to Fairbanks, and the Steese Highway running from Fairbanks northward to Circle on the Yukon, a distance of 160 miles. Other roads have been constructed but many of them, including the Richardson and the Steese Highways, are closed to traffic by winter snows for eight months of the year. For many years dog and horse drawn sleds supplied the only transport in the interior during winter months. The Alaska Railroad, our only rail system operating in Alaska today, runs from Seward northward for 470 miles to Fairbanks. In summer months it maintains a schedule of two passenger and two freight trains a week each way. In winter this is reduced to one passem-

ger and one freight train each way a week, while at times one train every ten days is the schedule.

Then came the airplane, and with it a revolution in Alaskan travel and transport. The airplane flies swiftly and easily over a country which affords neither trail nor river for travel. The airplane covers in an hour a distance which would require a dog-team a week to make. Commercial aviation has made amazing strides in Alaska within the past fifteen years.

Miners now fly from town to camp, carrying food, supplies and mining machinery. Trappers fly to their trap lines carrying their winter's outfit, and often their sleds and dogs as well. Fishermen fly to their fishing grounds and cannery sites. The mail goes by plane. The sick and injured people are brought to the hospital by plane. White men and Natives fly. People who have never seen an automobile or a train have flown many miles. The average Alaskan flies seventeen times as much as the average citizen in the States. Fairbanks, which is the hub of commercial aviation in the interior, has one plane for every one hundred citizens.

When miners, trappers, traders and fishermen travel by air, the Church, too, must avail itself of this new means of transport. It does. Bishop Rowe has found the airplane increasingly helpful and convenient in making his visitations. Bishop Bentley has found it necessary to use this new and quicker and more economical mode of travel. We think that without exception all the clergy of the Alaska staff have used the airplane in carrying out the Church's mission in this field. That is to say, every clergyman in Alaska has used air transport in the performance of his duty. And flying has not been confined to the men, by any means. With but very few ex-

ceptions the women of the Alaska staff have used the airplane in going to or from their stations, or in carrying on their work in the field. It has become so commonplace a means of travel as to no longer attract attention. We wonder whether any other mission field of the Church has had similar experience?

* * *

Two-thirds of Alaska lies within the temperate zone and Alaska produces nearly 700 varieties of flowers each year.

* * *

Among other gifts that have been made to All Saints' Mission, Anchorage, in recent months, is a handsome altar rail given by Miss Florence Kolb as a memorial to her mother.

The Church school opened in the fall with the largest enrollment in its history and with teachers enough to go around and two extras.

Fr. Fenn takes care of the work at Anchorage, and also visits St. Peter's, Seward, and our Church boys and girls at the government school at Eklutna.

* * *

St. Matthew's Church, Fairbanks, has long felt the need of a new parish house, a convenient building in which the Church School and the several parish organizations might meet. The old parish hall is entirely inadequate and not worth the expense necessary to put it in a good state of repair. Early in the year the people of the parish determined to build a new parish hall and launched a campaign to raise the necessary funds. It is estimated that the new building, together with heating plant and equipment, will cost about \$15,000. This must be raised locally and through the gifts of interested friends.

In our May issue we gave a list of contributions received towards this

project up to that time. Below you will find a list of contributions made since that date. The people of St. Matthew's wish to express their deep appreciation for the help that has been given.

CONTRIBUTIONS

St. Matthew's Building Fund

Edward Stroecker	\$ 20.00
The Rev. A. G. Fullerton	1.00
Mrs. Stone	10.00
A Friend	28.79
Fourtnightly Club	2.00
Woman's Auxiliary, Diocese of Virginia	8.50
Mrs. Wilson	6.55
Mrs. J. O. Jalliff	5.00
A Friend, Cambridge, Mass.	2.00
Woman's Auxiliary, St. Matthew's, Fairbanks	5.00
Woman's Auxiliary, Diocese of Los Angeles	100.00
Mrs. Chas. E. Bunnell	5.00
St. Mark's Mission, Nenana	5.15
Sale of Greenhouse	15.00
St. Matthew's Guild	3.00
Flower Sale	46.00
The Rev. B. S. Chambers	25.00
Friends	12.50
Flower Sale	1.50
Mite Boxes	9.05
Previously acknowledged	1,167.71
Total to date	\$1,478.75

* * *

Walter Benjamin, our faithful lay-reader at Eagle, has not been well for some time. Late in August he visited our hospital at Fort Yukon, where he was examined and treated by Dr. Aldrich. He returned to his home in Eagle in early September, making the trip both ways on the steamer Yukon.

* * *

Miss Gavel, senior nurse at the Hudson Stuck Memorial Hospital, Fort Yukon, visited Mr. and Mrs. John Fredson at Venetic on the Chandalar River during August. Miss Gavel re-

turned to her work refreshed after her outing.

Mr. Fredson, a former mission boy and known to all of us as Johnny, is the government school teacher at Venetic. The name Venetic means Plenty-game-trail in the Native language.

* * *

Mrs. John H. Adams visited St. Mark's Mission, Nenana, during August and was present at the ordination of the Rev. Mr. Files. Last winter Mrs. Adams served on the staff of St. Mark's Mission, where she is always a welcome guest.

* * *

Many of California's mission bells were cast in the foundries of old Sitka. Incidentally, Sitka's winter climate is much more pleasant than that of many cities in continental United States.

* * *

The Rev. Mr. Shelton, who is in charge of our work at St. Stephen's Mission, Fort Yukon, has a large parish under his care. It includes the work at Fort Yukon proper, and the outlying villages up and down the Yukon, the Chandalar and the Porcupine Rivers.

During the past summer he visited many of these people, using his small boat. Early in the summer he went down the Yukon 90 miles to Beaver. Beaver is made up of both Eskimo and Indian people. The little band of Eskimos who live there came over from the north coast many years ago. With the one exception of Allakaket, we believe this is the only community in the whole of the interior where Eskimos have settled in any numbers. Allakaket, too, has its two Native groups, the people of the Koyukuk, and the people from the Kobuk region.

Later in the summer Mr. Shelton made a journey up the Porcupine River as far as Old Crow. While there

he met the grand-daughter of the late Archdeacon McDonald of the Canadian Church. This young woman returned to Fort Yukon with him and is employed as Mrs. Shelton's assistant at the Mission.

In the early fall Mr. Shelton made a trip up the Yukon to Circle. While there he hunted caribou for the Mission's meat supply, and conducted services for our Circle congregation in the Church of the Heavenly Rest.

Except for a brief few months, we have not had a priest in residence at Fort Yukon for several years. Mr. Shelton will find much to do in caring for the work at Fort Yukon and in visiting his people in their widely scattered camps and villages.

Mrs. Shelton, who is in charge of the mission children at Fort Yukon, has had her hands full during the past summer. For the greater part of the time she has had but little help and has had to depend largely upon the mission children to assist her in the kitchen. Now that school is again in session, and she does not have the children's help, she is comforted in having Miss Annie McDonald to help her.

* * *

When Bishop Rowe visited Seward in July, the members of St. Peter's Guild, the Masons, and the Eastern Star combined forces and gave the Bishop a wonderful reception in the Masonic Hall.

When the Bishop reached Anchorage the Guild of All Saint's Church held a public reception for him in the Guild Hall.

* * *

Mr. John Burleson, son of the late Bishop of South Dakota, visited many of the Alaskan Missions during the past summer, and made many splendid pictures of the work being done at these stations. He will show his

pictures to Church groups in the States. In this way the work of the Church in Alaska will be brought to the attention of many Churchmen throughout the country.

* * *

Fr. Partridge, who accompanied Bishop Rowe on his summer visitations, has written a most interesting account of his journeys in Alaska for the readers of the Southern Churchman. These articles have attracted wide attention on the part of Church people.

* * *

The Alaska staff has two priests who were born in Alaska. The Rev. Paul J. Mather, who is in charge of St. Elizabeth's Mission, Ketchikan, is our only Indian priest in the field. He was born and reared in Alaska and knows the language and customs of his people well. He has been able to render a splendid service to our Indian people of Ketchikan.

* * *

The Rev. Henry H. Chapman was born at Anvik, the son of the Rev. Dr. John W. Chapman and Mrs. Chapman. When, after forty-three years service in the field, the Rev. Dr. Chapman retired from active service, his son, who, like his father, had attended Middlebury College, and the General Theological Seminary, took over the responsibilities of the work at Anvik, becoming the priest-in-charge of Christ Church Mission.

Mrs. Henry Chapman, who, before her marriage was Miss Susan Smith, was our teacher at Anvik for several years. Her marriage took place in Christ Church, Anvik, the first Church building of our Church to be erected in the field.

The Church is fortunate in having the Rev. Mr. Chapman and his wife at Anvik today. They are so happily fitted in every way to carry on the

splendid traditions of Christ Church Mission, traditions that have their beginnings in the days of 1887 when the mission was first established.

* * *

No word has come to us from Archdeacon Goodman in many days, but we know that they have been busy days for the Archdeacon. Again alone at his far-flung post on the shores of the Arctic Ocean, this veteran of long service will ably carry on the work among our Eskimo people of that bleak coast. It is a task that calls for high courage and a deep faith. These qualities the Archdeacon possesses to a marked degree.

* * *

Miss Hamilton, who is on our nursing staff at Fort Yukon, did not follow her fellow workers in visiting strange places for her vacation this summer, but remained at Fort Yukon resting and visiting friends.

* * *

When Bishop Rowe visited Sitka last June he found a class of seven young people awaiting confirmation, and eleven children to be baptized. This splendid preparation for his visit had been made by Mrs. Molineux, long our faithful laywoman in charge of St. Peter's-by-the-Sea.

* * *

Following his ordination to the priesthood at Nenana in August, the Rev. Mr. Files, accompanied by Mrs. Files, returned to his post at Tanana in his little launch, the Crusader.

Later in the summer, Mr. and Mrs. Files visited our people along the Yukon River for some fifty miles below Tanana, conducting services at the summer fishing camps. Mr. Files carried with him the Communion vessels and the necessary altar equipment, but he lacked a small cross for the altar. One of our Indian men learned of this, and when the Crusader reached his camp, this man presented Mr.

Files with a well made little cross, cut and carved from native wood by hand.

In the early fall Mr. and Mrs. Files planned to visit our people at Rampart and Stephen's Village. These two villages come within Mr. Files' parish bounds, though the latter is some 160 miles above Tanana on the Yukon River. They expected to make the trip in the little Crusader.

* * *

On June 29th last a memorial service for the late Rev. Dr. Grafton Burke was held in St. Stephen's Church, Fort Yukon. It was the 31st anniversary of his arrival at Fort Yukon, and the first anniversary of his ordination to the priesthood. The entire Native population of the community, as well as nearly all the white people who were in town, attended the service. Later they made a pilgrimage to his grave in the Native cemetery. It was a touching sight to see the older Indian people kneel at the Doctor's grave and offer a prayer.

* * *

When the Church in the United States sends a missionary to China this fact is accepted as being almost commonplace. It is scarcely news. But when China sends a missionary to Alaska, we might expect this to be news. The Rev. T. P. Maslin, our priest-in-charge of St. John's Ketchikan, was a missionary in China for some thirty-five years before coming to Alaska.

* * *

For some time the deanery at Juneau has been so badly in need of replacement as to be unfit for use as a dwelling. During the past summer it has been torn down and we hope that within a short time a new residence can be erected to take its place. Meanwhile, Dean Rice and Mrs. Rice occupy rented quarters in the city.

* * *

Miss Forbes spent a short vacation in Fairbanks during the latter part of August. She made the trip from Fort Yukon to Nenana on the river steamer, visiting at St. Mark's Mission enroute to Fairbanks.

* * *

Mr. Jones, who spent the summer at Fort Yukon, made a hurried trip to Nenana in the early fall. Going to Nenana, he traveled by boat and stage and rail. On the return journey he flew from Fairbanks to Fort Yukon.

* * *

Mt. McKinley (Denali) is the highest mountain in North America, lifting its lofty summit 20,300 feet above the sea. Standing on a low plateau, its north face rises 17,000 feet above its base, making it the tallest peak in all the world.

* * *

The Rev. Mr. McIntosh and Mrs. McIntosh returned to their post at Tanana Crossing in August. Mr. McIntosh, who had gone to the States for medical care, returned to the field much improved in health.

Mr. McIntosh is in charge of our work in the upper Tanana River valley, which includes St. Timothy's Mission, Tanacross, and the widely scattered congregations living at Healy Lake, Sand Creek, Mansfield, Tetlin, Last Tetlin, Nabesna, Old Nabesna, and Scottie Creek.

* * *

Miss Marguerite Bartberger, who is in the States on furlough this winter, has been kept busy speaking before meetings of the Woman's Auxiliary and other parish organizations. She has filled appointments in Pennsylvania, New York, New Jersey, Massachusetts, Maine, and Virginia, and is scheduled to speak in Tennessee, and in Mississippi later in the fall.

Miss Bartberger, who comes from

Calvary Church, Pittsburgh, went to Anvik in 1920. After fifteen years as housemother in charge of the girls, she was transferred to St. Mark's Mission, Nenana. She plans to return to the field in the spring.

* * *

Mrs. West, our faithful matron at the Hudson Stuck Memorial Hospital, had a pleasant outing last summer when she went on a camping trip up the Porcupine River with some friends. Everything seems to have gone along happily until it was discovered that no coffee had been brought along, and Mrs. West felt that a camping trip without coffee was a very poor arrangement indeed. Happily, a party of government surveyors came along and supplied their needs.

* * *

Ted Jones had an interesting experience during the summer when he accompanied the Mounted Police on a trip from Fort Yukon to Old Crow on the Porcupine. The trip was made in a small launch. On the return journey, Ted came down with a trader in his boat. He reports many interesting experiences during his outing.

* * *

The southern Alaska coast is the only place in the world where mountains rise out of the sea to attain an elevation of more than 15,000 feet.

* * *

The splendid picture of Mt. St. Elias which is inserted in this issue is a gift to The Alaskan Churchman and its subscribers by Mr. Bradford Washburn, Curator of the New England Museum of Natural History at Boston. Mr. Washburn has led several exploratory expeditions in Alaska in recent years. His articles and fine pictures have appeared in the National Geographic Magazine and other publications. He has a superb collection

of Alaskan pictures. Of this one he writes:

"The picture was taken during the course of an exploratory flight for the National Geographic Society through the heart of the St. Elias Range on the morning of August 20, 1938. This is the north side of Mt. St. Elias, which has been seen by only a handful of living persons, being the side which faces Mt. Logan."

While a student at Harvard, Mr. Washburn led a party of boys in an attempt to reach the summit of Mt. Fairweather on the south coast of Alaska. Though the expedition failed to reach its goal, the attempt was a brave one. The account of this expedition has been recorded by its leader in a splendid book for boys entitled "Bradford on Mt. Fairweather."

Mr. Washburn is the son of the Dean of the Episcopal Theological School at Cambridge and a staunch Churchman. The Alaskan Churchman wishes to make public acknowledgement of its gratitude to Mr. Washburn for this fine picture which was printed at his own expense.

* * *

Alaska is the only part of the New World that was discovered by white men who came from the west. It was discovered by the Russians in 1793.

To priests of the Russian Church must go the honor of being the first Christian missionaries in Alaska.

* * *

The engraving work for the picture of the ordination of Fr. Krone, which is shown in this issue, was done by Mr. Paul Solka, Jr., of Fairbanks. Some years ago the Rev. F. B. Drane,

then Archdeacon of the Yukon, was able to show Mr. Solka some kindness. Mr. Solka, who is now an engraver, would not accept payment for this work, insisting that he wished in this way to show his appreciation of the kindness shown him many years ago.

* * *

Elsewhere in this issue, you will find a picture of St. John's Church, Ketchikan. This church was built some thirty years ago, when the Rev. Thomas Jenkins was priest-in-charge at Ketchikan. The Rt. Rev. Dr. Jenkins, Bishop of Nevada, is one of the Bishops of the Church who received his early training and experience in Alaska.

St. John's Church is a churchly, well-equipped building. The basement floor is arranged for the use of the Guild and the Auxiliary, and has a fine kitchen and all the necessary equipment for parish suppers.

The Rev. Thomas Paul Maslin is the priest-in-charge today.

* * *

The Librarian of the University of Washington Library has notified us that certain numbers of The Alaskan Churchman are missing from their files and that they are very anxious to secure these issues. If you have Vol. XXXIII, No's 3 and 4, and Vol XXXIV, No. 1, on hand, and are willing to part with them, the Librarian would be happy to have them to complete his files. Any one or all of the missing numbers may be sent to The Alaskan Churchman. We will see that they are forwarded to the University Library. Thank you.





St. John's Church, Ketchikan

The Treasurer's Report

Alaska has assumed the privilege and responsibility of contributing \$2,500.00 towards the work of the Church throughout the world in 1939. This is known as our Quota. Payments on it are freewill thank offerings. They are given by the people of the Church in Alaska as a means to-

wards fulfilling our obligation as members of Christ's Church, and to show in some measure our gratitude for all that the Mother Church has done for us. Below you will find the report of the Treasurer showing the offerings of the several missions up to September 30, 1939:

Allakaket	St. John's-in-the-Wilderness	\$ 117.25
Anchorage	All Saint's.....	92.45
Anvik	Christ Church	124.86
Beaver	St. Bartholomew's	10.00
Douglas	St. Luke's	15.00
Eagle	St. Paul's and St. John's	78.13
Eklutna	Congregation of St. Mary	7.10
Fairbanks	St. Matthew's	545.00
Fort Yukon	St. Stephen's	121.25
Juneau	Holy Trinity Pro-Cathedral	19.86
Ketchikan	St. Elizabeth's	84.24
	St. John's	63.08
Nenana	St. Mark's	421.06
Sitka	St. Peter's-by-the-Sea	60.00
Tanacross	St. Timothy's	45.34
Tanana	Our Saviour	107.70
Tigara	St. Thomas'	182.20
Wrangell	St. Philip's	30.00
	Total To September 30, 1939	\$2,074.52

In addition to their contributions towards the Quota shown in this report, many of our Alaskan missions assume responsibility for local current expenses. This is particularly true of our white churches where fuel bills, lights, water, repairs, etc., are paid by the local congregations. St. Matthew's, Fairbanks, maintains the George C. Thomas Memorial Library, the only free public library in the

city. St. George's, Cordova, maintains the Red Dragon Library and Club Room. St. John's, Ketchikan, St. Philip's, Wrangell, Holy Trinity, Juneau, St. George's, Cordova, and Epiphany, Valdez, assume responsibility for a part of the salary of their clergy. These facts ought to be kept in mind when the Treasurer's report is read.

Missions and Staff

<u>Post Office</u>	<u>Mission</u>	<u>Staff</u>
Allakaket	St. John's-in-the-Wilderness	Miss Amelia H. Hill Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. W. R. Fenn
Anvik	Christ Church	The Rev. H. H. Chapman
Cordova	St. George's	The Rev. M. L. Wanner
Douglas	St. Luke's	The Very Rev. C. E. Rice
Eagle	St. Paul's, and	The Rev. A. G. Fullerton
Fairbanks	St. John's	Mr. Walter Benjamin
Fort Yukon	St. Matthew's	Vacant
	St. Stephen's	The Rev. C. P. Shelton Mr. N. J. Nicholson Mr. Al Rowe Mr. T. F. Jones Miss Annie McDonald Mr. David Wallis Dr. H. J. Aldrich Miss Addie A. Gavel Miss Lillian M. Tift Miss Olive Forbes Miss Jane Hamilton Mrs. Francis J. West Miss Mary Loola Miss Margaret Bergman Miss Kitty Hope Mr. Esau Williams The Rev. A. E. Tritt The Bishop
	Hudson Stuck Memorial Hospital	The Very Rev. C. E. Rice The Rev. Paul J. Mather The Rev. T. Paul Maslin The Suffragan Bishop Miss Bessie B. Blacknall Dss. A. Kathleen Thompson *Miss Marguerite L. Barberger Miss Irene Westerlund Miss Rose Kennedy Mr. Fred Mueller Mr. F. D. Goodwin, Jr.
Juneau	Bishop Rowe Chapel Holy Trinity Pro-Cathedral	The Rev. W. R. Fenn Mrs. John H. Molineux The Rev. E. A. McIntosh The Rev. W. C. Files Dss. A. Gertrude Sterne
Ketchikan	St. Elizabeth's	The Ven. F. W. Goodman, D.D.
Nenana	St. John's St. Mark's St. Mark's Mission School	The Rev. M. L. Wanner The Rev. Arnold Krone
Seward	St. Peter's	In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following outstations:
Sitka	St. Peter's-by-the-Sea	Beaver, Bonazila, Chandalar, Circle, Coschaket, Eklutna, Healey Lake, Hologochaket, Hot Springs, Hughes, Kivalina, Last Tetlin, Minto, Nabesna, Old Nabesna, Pt. Lay, Rampart, Sand Creek, Shageluk, Skagway, Stephen's Village, Tetlin, Tolovana, and Wainwright.
Tanacross	St. Timothy's	
Tanana	Our Saviour	
Tigara	St. Thomas'	
Valdez	Epiphany	
Wrangell	St. Philip's	

(* indicates on furlough)

MAIL

All Alaska Post Offices receive unlimited mail of all classes during the summer months.

In the winter, this same rule applies to all coast towns as far north as Seward, and to towns located along the Alaska Railroad.

During the winter months, mail is moved in the interior of Alaska under contracts that limit the weight and frequency of delivery. First Class Mail is given preference over all other classes. Magazines and newspapers come next. Parcel Post is never carried unless or until all other classes combined fail to bring the total weight up to the limit of the contract. Towns of the interior located off the line of the Alaska Railroad receive winter mail within the limits set forth in this paragraph.

While many mail routes in Alaska are served by airplane there is, strictly speaking, only one Air Mail Route in Alaska; namely, a weekly service between Juneau and Fairbanks.

Every Post Office in Alaska is in the Eighth Zone with reference to every Post Office in the States, and with reference to every other Post Office in Alaska. Parcel Post rates between Alaska Post Offices, regardless of distance, are always that for the Eighth Zone. Therefore it is unwise to send a Parcel Post package to an individual or Mission in Alaska, with the request that it be forwarded to another point. It will cost just as much to forward it from one point in Alaska to another, as it costs to send it from the States to Alaska.

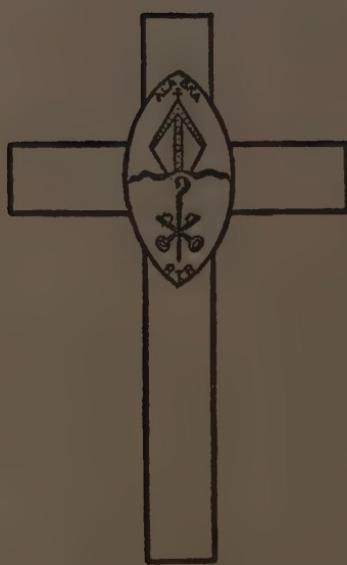
FREIGHT

Freight of all classes can be shipped to any point in Alaska during the summer months. During the winter months freight shipments are limited to those towns along the coast as far north as Seward, and to those located along the line of the Alaska Railroad. We suggest that freight for our missions be sent to the Commissary in Seattle, with complete instructions, who will be glad to forward it to the proper mission with other freight shipments being sent forward.

EXPRESS

Express shipments can be made to any point in Alaska during the summer months, with the exception of those places located north of Nome. Pt. Hope does not receive express. During the winter months express shipments are limited to the towns along the coast as far north as Seward, and to those communities situated on the line of the Alaska Railroad.

Our Commissary in Seattle will be glad to answer any inquiries relating to mail, freight or express for any mission or missionary, also any inquiry relating in any way to the missions of the Church in Alaska.

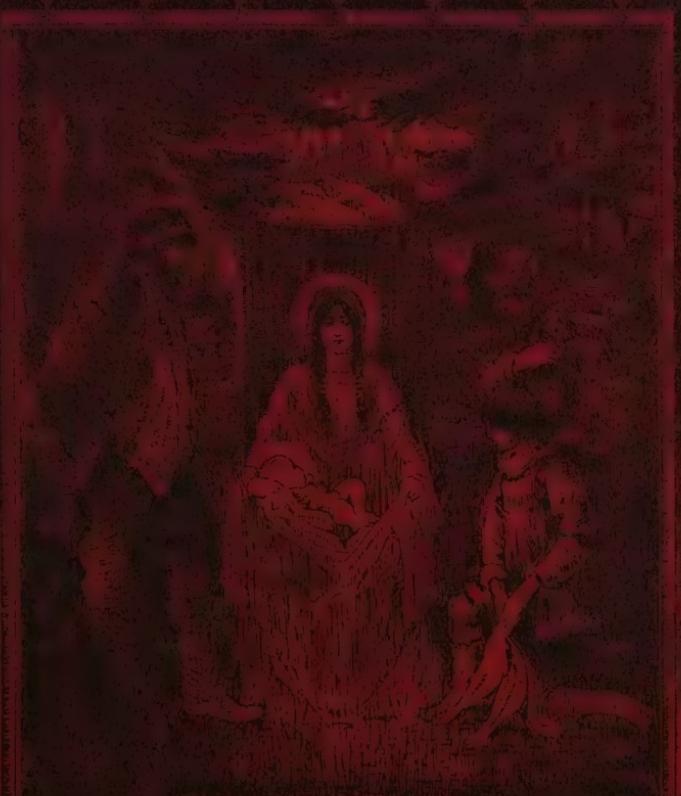


The Alaskan Churchman

VOL. XXXV.

FEBRUARY, 1940

No. 1



O ye
Ice and Snow,
bless ye the Lord;
praise him, and
magnify him forever.



CBP

Table of Contents

DISTRICT OFFICERS	Inside Front Cover
TABLE OF CONTENTS	1
JOHN WIGHT CHAPMAN, PRIEST	2
A PICTURE OF DR. CHAPMAN	4
THE WOMAN'S AUXILIARY HELPS AGAIN	5
PICTURE OF CHRIST CHURCH, ANVIK	5
VENETIE	6
By John Fredson	
I LEARN TO DRIVE DOGS	9
By Fred D. Goodwin, Jr.	
THE MOCCASIN TELEGRAPH	11
PICTURE OF ST. MARK'S, NENANA	17
MY BELIEF IN LIFE AFTER DEATH	18
By Jack Goodwin	
THE LITTLE BLUE BOX, A POEM	19
By Mary Elizabeth Bouck	
THE ALASKA FLAG, A POEM	19
By Marie Drake	
MISSIONS AND STAFF	20
STANDING NOTICES	Inside Back Cover



The Alaskan Churchman

Founded by the Reverend
Charles Eugene Betticher, Jr.

1906

Published Quarterly in the interests
of the Alaska Missions of the
Episcopal Church

The Rt. Rev. Jno B. Bentley, D. D.
Editor

Subscription Price \$1 per year

In filling in subscription blanks
please print your name and address
as plainly as possible.

Please notify us of any change in
address, giving your old address as
well as the new one.

Make your checks and money orders
payable to: THE ALASKAN
CHURCHMAN.

Nenana, Alaska

FEBRUARY, 1940

**JOHN WIGHT CHAPMAN, PRIEST
1858-1939**

The Rev. John W. Chapman, D. D., retired priest of the Missionary District of Alaska, and for forty-three years a member of the staff in this field, died in his sleep on November 27th last at his home, 44 Gramercy Park, New York City. He was eighty-one years old.

The burial service was read in Trinity chapel, New York City, on the 28th. Six close friends acted as a guard of honor. Twelve vested clergy and two bishops marched in the procession. Bishop Gilbert, Suffragan Bishop of New York, read the opening sentences and the Psalms. The Rev. Dr. Sutton, Vicar of Trinity Chapel, read the Lesson. The Presiding Bishop took the closing prayers and benediction. The casket rested in the choir between two rows of candles until the following morning, when it was taken to Syracuse, interment being made in the family plot. The Rev. Dr. Sutton took the service at the grave.

Dr. Chapman was co-founder of Christ Church Mission, Anvik, the first mission of our Church to be established in Alaska, in 1887. He served at Anvik for forty-three years, during the greater part of which time he was the priest-in-charge. He retired from active service in 1930 at the age of seventy-two, leaving his son, the Rev. Henry Chapman, as his successor.

During his long service at Anvik, Dr. Chapman reduced the native dialect to writing and compiled the Church services in convenient form for use. He made a collection of folk-lore tales, with translations, which was edited by Dr. Franz Boaz and published under the auspices of the American Ethnological Society. He was provided with a dictaphone and was able to make records of native songs and folk tales in the Anvik dialect, believed to be the first record of this kind made in Alaska, and probably the only one. These records are now in the Museum of Natural History in New York, where there is also a collection of articles sent by Dr. Chapman to illustrate the primitive culture of the people of the lower Yukon River. Pottery of a distinctive type was being made by these people at a time when the statement appeared in a popular encyclopedia that the art of pottery making was unknown in this area.

Dr. Chapman contributed many articles to Church and scientific papers. His last published work was a compilation of letters of the late Bishop Lloyd, under the title of "The Bishop," and issued in 1938. He was gifted in music and the arts. His commanding figure, and his happy and gracious manner, made him a welcome member in any group. He was recognized as an authority in matters concerning

the native people of Alaska, and a man of high scholarship and learning.

During his long residence at Anvik Dr. Chapman witnessed the development of travel in Alaska from the period of the canoe and snowshoe to the era of the steamboat, railroad, and airplane. He saw the stampede of gold seekers pass up the Yukon on their way to the Klondike and other fields. He lived through the period when mails arrived from the States but once a year to see the time when through his own wireless set he was able to talk with other amateurs in the States. It is believed that his wireless station was the first amateur set to be installed at any mission in Alaska.

John Wight Chapman was born at Pikesville, Maryland, of Vermont ancestry. While yet a child, his family moved to Troy, New York, and thence to Middlebury, Vermont. He attended the public schools of Middlebury and later graduated from Middlebury College, in 1879. In 1886 he graduated from the General Theological Seminary in New York. In the same year he was ordered deacon, taking priest's orders in 1887 just prior to his departure for Alaska. As a deacon, his first year's ministry was spent as a member of the City Mission of New York, his work being in what was then known as the Charity Hospital on Blackwell's Island. It is now known as the City Hospital.

On his retirement in 1930, Dr. Chapman returned to New York to do voluntary service under the City Missionary Society, visiting at the Post, Graduate and the Skin and Cancer Hospitals, and the New York Infirmary for Women and Children. In recent years he served as Warden of the Church Army Training School in New York.

He was married in 1893 to Miss May Seely of Middlebury, Vermont, who survives him. Other survivors are a daughter, Miss Ada C. Chapman, who is employed at the Church Missions House, and a son, the Rev. Henry H. Chapman, priest-in-charge of Christ Church Mission, Anvik, Alaska.

* * *

The following action was taken at the last meeting of the National Council:

"The members of the National Council have heard with deep regret of the death in New York City on November 27, 1939, of the Reverend John W. Chapman, Doctor in Divinity, who, for forty-three years had served as a missionary in Anvik, Alaska. Doctor Chapman went to Alaska in 1887 and labored continuously there until his retirement in 1930. The success of his ministry is attested by the Christianizing of practically the entire native population among whom he ministered so long and devotedly. After his retirement he continued to exercise the same useful ministry in the work of the Church at home.

BE IT THEREFORE RESOLVED: That the National Council hereby records its gratitude to God for the life and missionary labor of Doctor Chapman, and its sense of the great loss sustained by the Church Militant in his death. And

BE IT FURTHER RESOLVED: That the sympathy of the National Council be conveyed as a part of this minute to Mrs. Chapman, to the Reverend Henry H. Chapman, and to Miss Ada Chapman, together with the assurance of the prayers of the Council that God's blessing may be upon them and upon their work through all the future years."



JOHN WIGHT CHAPMAN, D. D.

The Woman's Auxiliary Helps Again

The first church to be built in the Missionary District of Alaska was Christ Church, Anvik. This historic structure was built with a part of the first United Thank Offering of the Woman's Auxiliary, taken in 1889. It is also the first building to be erected by the U. T. O.

Some years ago, when the erosion of the river bank on which the church stood, threatened to destroy the building, it was moved to another site, and at the same time was re-modeled, making it a more convenient and commodious place of worship.

In recent years the foundations of the church have settled. This could not be foreseen when the building was moved, nor could it have been pre-

vented. But this settling has thrown the west wall of the church and of the tower out of plumb and has endangered both structures.

Appeal was made to the Woman's Auxiliary. The Executive Board, meeting almost upon the Fiftieth Anniversary of the first United Thank Offering, appropriated the sum of \$1,000 for repairs to this sacred old church. The money will be used, mostly for labor, to raise the west wall of the church and of the tower, and to take such steps as may be necessary to prevent further destruction.

We are deeply grateful to the Woman's Auxiliary for this timely and generous gift and wish to make public acknowledgement of our gratitude.



CHRIST CHURCH, ANVIK

Venetie

BY JOHN FREDSON

Our village is called Ven-e-tie. In the Indian language the word means Plenty-Game-Trail. It is located on the Chandalar River about sixty-five miles northwest of Fort Yukon. It is a typical native village of this section of the Arctic. All the cabins are of native spruce construction, and a straight street is unknown. The cabins are built facing in every direction. As there are not other villages near us, Ven-e-tie might be called the Village-on-the-edge-of-the-world.

This is an all native community. No white men live here. We have a native chief and council elected every three years. As I write, in the late fall, the chief and council are very busy. They hold one session after another. There is much to be done before winter sets in. The chief is all smiles because the people are helping him put up a new cabin. Then, before the heavy snows come, the men want to finish work on a meat shaft. This is simply a tunnel driven in the frozen ground. It will be useful next summer as a cold storage for meat and fish and game. And the village church needs repairing. Then, there is the fall moose hunt. So you see, Ven-e-tie is a busy place.

For generations the forefathers of these people roamed the woods and hills unmolested by the outside world. Old Man Robert, who passed away last summer at the age of ninety, remembered when he had to use a bow and arrows to hunt, and when a fire was started by rubbing two sticks together. There were no cabins, no warm

stoves, no axes, except the crude stone ones, no matches, no firearms, and no steel knives. What a strong and hardy race they must have been to survive the bitter cold and hardships of the Arctic winter with such poor equipment! They ate fish and meat. Vegetables were unknown. Their clothing was made from the skins of animals they had caught. And their wigwams were made of skins. They were always on the move; a permanent home was unknown and impossible. There were many tribal wars, and famines were common. Fears and superstitions filled their minds. Thus the seasons came and went.

Suddenly there was a great change. White men appeared in the land. Ministers came and told of a Heavenly Father, who loves us, and of His Son, who died for us. There is a life after death. Men ought to love, not hate. Old warriors buried their war clubs. They will stay buried.

Then came Hudson Stuck. He is a saint to these simple people. His influence will never die; he left a light here that will never go out. When his name is mentioned today, the little children are hushed. They say that when his time came the rivers moaned; the mountains hid their faces.

Then came his son - in - the - faith Grafton Burke. What more did the people need? What further proof of love? They had to bury their war clubs. They had to fall on their knees and pray and believe.

Ven-e-tie will never forget the last

visit of Doctor Burke and Bishop Rowe. It was early in April. In mid-morning we heard over the radio that they were coming by plane from Fort Yukon. They were on their way. The news went through the village like wildfire. The sky was clear and there was a perfect calm. All eyes were fixed on the southern horizon. "I hear him!" someone cried. The dogs began to howl. "There, there!" they shouted, and sure enough, there was a dark speck in the southern sky.

It grew larger, and soon we could hear the drone of the motor. The Big Bird banked. The motor slowed down. The skis touched the snow in a graceful landing, the ship turned, and the motor stopped. The door opened and out jumped Doctor Burke, followed by our beloved Bishop Rowe.

There was the usual handshaking and the customary greetings. The church bell rang. The people gathered in the little log church, which had been built by themselves. The Doctor preached and the Bishop preached. I wish that those sermons might have been recorded and preserved. No congregation in the world would have been more attentive, more eager to catch every word, every sentence. These people were, and are, hungry to hear the word of God. Here was a chance for them to satisfy that hunger. The very log walls of the little church rang with the words of love and hope. Ven-e-tie is a different Ven-e-tie after that service.

But the Doctor and the Bishop had to go. The plane was ready. Farewells were said. There was a roar and they were off. Soon there was but a tiny speck in the southern sky. The people seemed bewildered. Not knowing just what to do, they called a meeting. They gathered in one of the cabins; a flock of sheep without a shepherd.

They were happy, and yet sad at the same time. The events of the day seemed like a dream to them. One little boy said, "I don't know what it's all about, but this sucker is very good." The Bishop had brought a supply of lollipops for the children.

The people of Ven-e-tie are about one hundred in number. The Office of Indian Affairs has established a school for the children. Progress has been made. This fall one old man, who had never dug in the ground before, harvested 800 pounds of potatoes. He cannot stop talking about it. It is hard for them to understand how a 15-pound cabbage can grow from such a small seed. The people must adapt themselves to the new way of living. The game, which for generations furnished them with a food supply, grows less and less each year.

The Post Office Department has given us a post office. We are no longer lost to the outside world.

We have to admire these people of the Arctic wilderness. They do have grit, and stamina, and will power. They have inherited great strength and endurance from their forefathers, who struggled and fought with the hardships and dangers of the North and won. This is well brought out in the following story, which happened last winter.

Food was scarce. There was no meat to be had. There was much real want and suffering. It was mid-afternoon of a day in early February. It was already dark, and bitterly cold. There came a knock at the door. We opened it to see two ghostly looking men, covered with frost. They came in. Hot tea and the warmth of the fire revived them. One of them spoke: "Forty miles to the north, people starve. Six old people, five children. Maybe now they are gone." He began

to weep. Word of the arrival of these men went through the village. The people gathered. It was a solemn meeting. What could they do? There was so very little. One man said, "I hunt all day, walk 15 miles, catch three squirrels. Two I eat already." There was silence. The people hung their heads.

Then a young man spoke. He said, "I go!" There was so very little food to send, but as always it was divided up. The young man started out in a snowstorm. One said, "He cannot make the pass in the mountains." Another said, "He will never come back." The storm grew in violence. Trees broke under the lash of the wind. The cabins groaned with the cold. The dogs whined. The days passed slowly. Will the boy never return?

Then one night a dog gave a sharp bark. What was that? The boy has returned! He is cold and worn and covered with frost. "I make it!" was all he said, and went to sleep. But we knew that he had reached those starving people; that they were all right, or he would not have come back. Such heroism may not get much notice in the papers, but it is heroism just the same.

* * *

Mr. John Fredson, author of the article about the people of Venetie, is a full-blood Kutchin Indian from the Porcupine River region. As a boy, he lived for a time at the Mission at Fort at Nenana. While there he was chosen

Yukon. Later he was sent to St. Mark's by the late Archdeacon Stuck to be a member of the little band which was to attempt the ascent of Denali. At that time Johnny was a lad of fifteen years. Because of his age, he was assigned the task of keeping the base camp while the other members of the party made the assault on the mountain. Upon their return to the base camp, after their successful climb to the summit, the party found that Johnny had been a faithful guard. He had watched and fed the sled dogs, and had killed four mountain sheep and a caribou to help the larder. Knowing that when his companions returned from their climb their supplies would be exhausted, he had denied himself milk and sugar so that the others might enjoy these luxuries.

After these experiences, Johnny was sent to the States to school. He was graduated from the University of the South at Sewanee, Tennessee, the only full-blood Indian of the Interior of Alaska to hold a college degree. Some years ago he returned to Alaska and for some time was employed by one of the large trading companies doing business at Fort Yukon. For the past three years he has been the teacher in the school operated by the Office of Indian Affairs at Venetie. He is married and has two fine children. His wife is postmistress at Venetie. We are grateful to him for his story of Venetie and hope that other articles written by him may appear in these pages.

I Learn To Drive Dogs -- The Hard Way

BY FRED D. GOODWIN, JR.

In reply to your letter wishing an account of my activities and impressions (which are many), may I say that among my various jobs I am in charge of sixteen Indian boys from the ages of seven to sixteen. Last summer I worked at the fish wheel, did carpenter work on the school, and root cellar, dug out a slip for the boat to be hauled out in, dug potatoes, etc., and now I am learning to "mush" dogs.

I think I will tell you about my first experience as a dog "musher," as I am sure that few Virginians who have not been farther North than New York will know anything about such a mode of travel. One of my main jobs for the winter will be to haul wood with the dog team. This wood is cut by Fred Mueller, our man-of-all-work employed at the mission, and I am to haul it across the Tanana River and up a steep slip to the mission. The boys will help with the piling and other work after school hours.

I am what Alaskans call a "Cheechako," and of course I had never seen a dog team before until I got on the sled to drive myself. So I learned by the great and sad school of experience.

St. Mark's Mission owns eight fine malemutes. Alaskan dogs do not take to strangers readily, except to take a bite of meat out of their legs once in a while. So beginning late in August I took the job of feeding the dogs so that they would not consider me a stranger when the time came to drive them.

After breakfast each morning I take eight gallons of water and what-

ever scraps are left over in the kitchen, which is not much, I can assure you, for some forty little Indian mouths take care of that. A big fire is built in the stove in the dog house and a washtub is placed on it. Water, rice and dried salmon are put into it to cook until noon. It is then taken off to cool, and at 5 p. m. the dogs have their one and only meal of the day. The dogs are chained up all the time except when being driven.

On the 9th of October there was enough snow on the ground for dog driving. So one of the native boys and I took three dogs and went to town. Nothing out of the ordinary happened except a few dog fights, which are to be expected when the dogs have been rested all summer. That afternoon we took five dogs out.

In driving dogs the driver has only a brake on the back of the sled and his voice to tell the dogs what to do. In order to stop the dogs, one must put his foot on the brake and then tie them to a tree or something strong. To make a right turn you say, "Gee," to go to the left, "Haw," and to stop, "Who-O," and in order to go ahead, just untie the rope!

The first solo to the dog driver is like the first solo to the aviator. It is always to be remembered! Mine came on October 11th after I had driven the dogs once or twice with some help.

I had the mail bag to take to town. So I went and got the smallest sled the mission owns and five of the fastest dogs. I wanted some speed and I got it. After some trouble in getting the dogs hooked up and everything ready, I made a bad mistake by step-

ping off the brake while reaching back to untie the rope—.

Well, all I can say is that I just did grab the sled and I was hitting the ground when I went around a bend in the trail. While hanging on to the sled, I saw the mail bag, my cap and mittens go flying by. Then the sled hit a tree and the dogs stopped long enough for me to get my feet on the ground and the sled right-side up. Then they were off again.

The brake would not stop them. So I just held on for dear life, going over stumps, around trees, across "nigger-heads," and through swamps. The sled seemed to hit the ground about once every twenty feet, and I still insist that I looked down on Mount McKinley, the highest mountain in North America, which is about one hundred and fifty miles away.

After a good two-mile run, I finally stopped the dogs and tied the sled to a tree. Then came the problem of turning the dogs around in a narrow trail without getting them into a fight. After taking much time in figuring and telling the dogs what I thought of them, I finally took the leader by the collar and pulled him around in a wide semi-circle so that they could not get together and fight. And after scrambling over bushes and briars, I succeeded in getting them straightened out and ready for the run homeward.

As a "Cheechako's" luck would be, nothing was broken or hurt but my feelings. All this happened on the back trail where no one could see it. Thank goodness. Now I am driving without any more trouble than comes oft any dog musher.

If you want to learn to drive dogs, take my advice and begin with three

mild dogs, a heavy sled, a good musher, and go on a back trail, and hope for "Cheechako's" luck.

Next summer I expect to travel with Bishop Bentley on his small boat up and down the rivers, where he will visit the various missions and people living on the rivers.

It is a great life if you don't weaken. They say that "Alaska makes or breaks you."



Mr. Frederick D. Goodwin, Jr., is the son of Bishop and Mrs. Goodwin of Virginia. Fred came to us last summer and is spending the year at St. Mark's Mission, Nenana, as a volunteer worker. His letter was published in the January issue of The Virginia Churchman.—Ed.

* * *

Your Editor began his ministry in Alaska as a layworker at Anvik under the late Dr. Chapman. It was Dr. Chapman who directed his studies and presented him to Bishop Rowe for ordination to the diaconate in Christ Church, Anvik. During the past eighteen years the friendship begun at Anvik had ripened into a relationship which makes the passing of this veteran soldier of the Cross a severe blow to us. It was our joy and privilege to have been with him and his family just two weeks before he fell asleep. We shall cherish the memory of that last meeting. God grant to us the same faith and power of love he possessed; that, as we rejoice in his life and triumphs, we may profit by his example.

The Moccasin Telegraph

On St. Andrew's Day, November 30, 1939, Bishop Rowe addressed a letter to the members of the Alaskan Fellowship. The Alaskan Fellowship consists of those men and women who have at some time been members of the Alaska staff, and who are now living in the States, as well as those who are on active service in the field. The Bishop's letter follows:

My Dear Co-workers:

I am constrained to send you a word of cheer and greeting. God give you joy in all your work and such success as God wills.

In a world established on evil, it is desperately hard to fight for the Christian principles, yet we must fight on, knowing that the right will win. So be not discouraged.

To succeed in our work, we must love souls—love men so as to win men to Christ, the Lover of Souls. We are enlisted in the service of our Lord, and to allow any other object to win us, our loyalty, from serving the Lord, is anti-Christian and fatal.

No matter what the circumstances may be, let your loyalty be for Christ. If you love Him, make His will your will. Seek souls in Him, then you may be assured of His blessing and of His "Well done!" God bless you all and give you joy in His cause.

P. T. ROWE.

* * *

In the November, 1939, issue, we ran an article entitled, "Where does your money go?" In that article we stated that the Birthday Thank Offering was used to help make up the national budget of the Church. The

Birthday Thank Offering is a separate fund and is not used towards any of the regular budget items.

Also, the salary of the Presiding Bishop is not paid from the red side of your Church envelope, but is paid by General Convention.

We regret these errors and are glad to make amends by printing this correction.

* * *

Several of our missions have experienced epidemics of measles during the fall and winter months. From St. Thomas' Mission, Point Hope, in Arctic Alaska, comes word from Archdeacon Goodman that over two hundred Eskimo people were ill at one time. They were blessed in having mild weather while the epidemic was at its worst. Happily, there were few deaths, three infant children, and one adult. The last dread epidemic of measles, which occurred in 1902, when the late Dr. Driggs was in charge of the station, took fourteen lives.

Archdeacon Goodman calls attention to the high freight rates on fuel and supplies shipped from Seattle to Point Hope. Coal is shipped in sacks so that it can be the more easily handled upon arrival at the beach at Point Hope. Gasoline and oil is shipped in cases containing ten gallons to the case. The total cost of coal and gasoline and oil for the mission for a year was \$154.75 in Seattle. To the Seattle price must be added the freight to Point Hope. This amounted to \$345.25. In other words, it cost \$2.23 to ship \$1.00 worth of fuel from the

dock in Seattle to the beach at Point Hope.

St. Thomas' Mission, which includes the communities at Point Lay and Kivalina, as well as Point Hope, numbers more than 500 baptized persons, all native Eskimos.

* * *

From Anvik, too, comes word of measles and much sickness among our people on the lower Yukon. While Anvik is supposed to have a nurse, it is now more than a year and a half since we have had a nurse in residence there. Mr. and Mrs. Chapman have been called on to attend the sick and handle situations that would demand the skill and training of a nurse, if not a doctor. And while they have done these things well, it is not right to ask the laymen to undertake work and bear the responsibilities of professional medical men and women. It is sincerely hoped that a nurse may be found for this post, and that right soon.

Early last fall, just before the last steamboat of the season went upriver, the young daughter of Mr. and Mrs. Chapman was badly bitten by a loose dog. She was playing in the village with some other children when a dog broke loose from his chain and attacked her. Two men of the village ran to her rescue, else she might have been the more seriously hurt. As it was, she suffered four punctures in her right arm and one in her left, and was dreadfully frightened. Fortunately, the river steamer arrived shortly after the accident. Mr. Lynch, the purser, has had some experience with such injuries and was able to lend real help and supply some medicine. Laura recovered quickly and was soon able to be out playing with the other children. When her father, the Rev. Henry H. Chapman, was just about her age,

he had a similar experience, receiving wounds that he will carry always. The menace of loose dogs is an ever present one, and there have been many serious accidents along the river due to this cause.

Mr. Chapman makes frequent visits to his people living in the villages on the Shageluk Slough. In telling of one of these visits he relates that while at Shageluk "I pulled two teeth; one each for two elderly women. They survived and were as comfortable as could be expected when I left." We wonder how many of our clergy in the States include dental services in their visitations? Mr. Chapman also reports that copies of *Forward, Day by Day* were left with those who could read.

* * *

We suppose that sooner or later every rector has cause to thank God for the loyal women of the parish, those who stand fast, come rain or sunshine. Recently we had a letter from the Rev. Mr. Maslin, who is in charge of the work at St. John's, Ketchikan. Among other things he says: "I take off my hat to the Guild. It is one of the most remarkable groups of Church workers I have ever seen." As long as a parish can muster such a body of splendid women it need not be dismayed. They can do anything they undertake to do.

* * *

St. Matthew's Church, Fairbanks, has been without a rector since last spring. But it has not been without a splendid, loyal congregation of men and women and children. Under the leadership of Mr. Grandison, a vestryman, Morning Prayer has been read every Sunday. The teachers of the Church School have continued the school and have enlisted new members. The Guild has continued to meet and

to work. It has raised over \$2,000 towards the new parish hall they expect to build. It has raised funds for the public library, and for other purposes. And, it contributed generously towards the quota of the parish for last year. Meanwhile, the Woman's Auxiliary has been active and has increased in numbers.

Recently, when the new radio station was opened in Fairbanks and the several churches in town were given the opportunity to broadcast their services, Mr. Grandison and the choir took their turn and rendered a fine service.

We are proud of the people of St. Matthew's and hope that it may not be long before they have a resident clergyman. They deserve it. St. Matthew's Church has long felt the need of a new parish house, a convenient building in which the Church School and the several parish organizations might meet. The old parish hall is entirely inadequate and not worth the expense necessary to put it in a good state or repair. Last year the people of the parish determined to build a new parish hall and began a campaign to raise the necessary funds. It is estimated that the new building, together with heating plant and equipment, will cost about \$15,000.00 This must be raised locally and through the gifts of interested friends.

In our November, 1939, issue, we gave a list of contributions received towards this project up to that time. Below we list the contributions received since that date. The people of St. Matthew's wish to express their deep gratitude and appreciation for the help that has been given.

St. Matthew's Building Fund	
Bp. H. St. George Tucker	\$ 25.00
Woman's Auxiliary, Diocese	
of Virginia	47.00

Silver Tea, auspices of Mrs. Grandison and Mrs. Stone	28.25
Rentals	90.00
A Friend, through Bishop Rowe	25.00
Silver Tea, auspices of Mrs. Palm	50.00
Sale of Painting by Mrs. Kubon	37.00
Silver Tea, auspices of Mrs. Rothenburg	20.30
St. Matthew's Guild	205.00
Previously acknowledged	1,478.75
Total to date	\$2,006.30

* * *

St. Elizabeth's Church, Ketchikan, has over two hundred members, all native Indians of southeast Alaska. They come from the three tribes found along the coast; the Haidas, the Thlingets, and the Tsimpsheans. Their priest, the Rev. Paul J. Mather, is a full blood Tsimpshean.

For many generations these people were at war with one another. Now they live together in one community, and worship together in one Church, using a common tongue, English. Not only have they learned a new language, they have learned a new way of life. They have adopted Christian customs and Christian ideals.

The majority of the people of St. Elizabeth's are fishermen, or are members of fishermen's families. The summer is their busy season. In winter they have time to visit and to take up many activities in the Church. They have a fine choir, and a junior choir. They have a good Church School. The Guild and the Young People's Fellowship are active organizations. Several laymen assist with the services in Church and with the Parish organizations. It is a fine congregation.

* * *

Allakaket is another of our villages where sickness and death have taken their toll of lives during the present winter. Several of our people died just before the Christmas holidays, which took some of the joy from the Feast, but it was a blessed season. Miss Hill was kept busy all fall with her nursing and other duties. There were several severe cases. Miss Kay has more than twenty-five children in day school, so that she, too, had her hands full.

There are about two hundred souls listed on our rolls at St. John's-in-the-Wilderness, Allakaket. This little mission on the upper Koyukuk River is the only Christian institution on the whole long reach of the great stream.

* * *

Healy Lake lies near the Tanana River between Fairbanks and Tanana Crossing. It is a small Indian community numbering perhaps twenty-five souls. It comes within the bounds of St. Timothy's Mission, Tanana Crossing, and is visited by the Rev. Mr. McIntosh. Last fall Mr. McIntosh paid these people a visit. In making his report, he says:

"I went down river and spent four days at Healy Lake. I baptized nine babies, celebrated the Holy Communion, and held services for the people twice daily during my visit among them. They seemed very happy to have me and I felt that it was a very satisfying visit. They cut wood for me, did many small chores gratis, and said that they were sorry that they had nothing to give as an offering at the time. They supplied me with fish and meat and such vegetables as they had without cost to me."

Later in the winter Mr. McIntosh was appointed the official census taker for his district, visiting the several villages on the upper Tanana River

and making a record of all the souls in that wide region.

* * *

The Rev. Mr. Files at Tanana has a new dog team this winter. New dog teams sometimes present new problems; their ways are not always your ways, nor are your ways necessarily their ways. They have a way of their own. Because of this, Mrs. Files came to grief last fall. She was riding on the sled when she was thrown off and against a stump, her foot striking with force enough to fracture a small bone in the heel. Fortunately, she was able to receive medical aid at the government hospital at Tanana. Her limb had to be placed in a cast for some weeks. Our last report was that the cast had been removed and she was able to be about on a crutch. We can be grateful that it was no more serious.

Dss. Sterne drilled her children at Tanana in a Christmas pageant, which they gave during the holidays.

The Rev. Mr. Files has about three hundred souls under his care. The Mission of Our Saviour, Tanana, includes the people living along the Yukon River at Rampart and Steven's Village, as well as at Tanana, and the villages on the lower Tanana River.

* * *

Bishop and Mrs. Bentley returned to their home at Nenana early in December. Mrs. Bentley had gone to the States in May to be with her father, who was ill. She returned to Alaska following his death in November. Bishop Bentley had gone Outside in September to fill speaking engagements in Ohio and elsewhere. They are happy to be back at the Bishop's lodge.

* * *

The Rev. M. L. Wanner, priest-in-charge of our work at Valdez and

Cordova, writes enthusiastically about the services held at both missions during the holidays.

At the Church of the Epiphany, Valdez, the Christmas Eve midnight service was well attended. In fact, "the church was packed to overflowing. I think every young person in town was there, and I have never heard young people sing so lustily. One of the oldtimers told me afterwards that it had been many a long year since the Little Church had had such a service as that. The church was lovely in its Christmas dress of spruce and greens." Mrs. Pederson got a quartette together. They led the congregational singing of the Christmas hymns and carols, and also sang one of Adlam's services for the Holy Communion.

At St. George's, Cordova, the service was held on New Year's Eve at midnight. Mrs. Erven had gotten ten women together for the choir. These led in the singing of the carols. The church was filled to the doors.

Both congregations were cosmopolitan, consisting of whites and natives, Russian Orthodox, Roman Catholics, many Protestant denominations, as well as Episcopalians. Truly, God "hath made of one blood all nations of men." It is good to know that these two missions, so long vacant, have an able and active priest to care for them, and that the people are responding so happily.

* * *

The Rev. Warren R. Fenn writes us about the services at All Saints', Anchorage. He says, "I wish that you might have seen our midnight Eucharist on Christmas Eve. The church was packed. We had moved the pews closer together, putting in two extra chairs, and a chair at the end of each pew, as well as chairs in the vestibule

and in the vestry. Mr. Edmunds told me that he had to turn away over eighty people, who could not possibly get in. He counted one hundred and eighty souls in church. There were thirty voices in the choir and the singing was splendid."

On the Sunday within the octave of All Saints' sanctus bell was presented at the Eucharist, given by Mrs. Thomas K. Orr in memory of her husband, who, for many years had been a faithful member of the congregation, and of the vestry, and a regular attendant at the Holy Communion.

The Guild of All Saints' has recently purchased four dozen steel folding chairs for the parish hall.

On December 20th the Guild gave a Potluck Dinner in the parish hall in honor of Fr. Fenn, whose birthday anniversary falls on the 22nd. They presented him with a fine walnut dining room table for the rectory.

Fr. Fenn visited St. Peter's, Seward, on the second Sunday in January. On the third Sunday in the month he visited the government school at Eklutna to minister to our students at that institution.

On the Feast of All Saints' the Guild of All Saints' Church held the annual parish dinner in the parish hall. Over one hundred and eighty people were served.

* * *

The Rev. Arnold Krone, priest-in-charge of St. Philip's, Wrangell, is able to keep in touch with our boys and girls who are pupils at the Wrangell Institute, a fine school run by the Office of Indian Affairs. He teaches a class in religious education at the Institute and makes it possible for many of the young people to attend services at St. Philip's.

* * *

Holy Trinity Pro-Cathedral, Jun-

eau, was lovely during the Christmas season in its holiday decorations of native greens. The little church is very churchly in its appearance and lends itself well to such occasions.

* * *

The Christmas season is a busy time for Mrs. Molineux at St. Peter's-by-the-Sea, Sitka. There are always parties for the Church School children and extra services and work to be done.

* * *

St. Stephen's Mission, Fort Yukon, is our largest mission in this field. It carries on its rolls some 550 names. Not all of these people live in Fort Yukon. Many of them live in villages and camps within a radius of 100 miles of Fort Yukon, situated along the Yukon River, and the streams which are tributary to that great waterway. Most of them are Athapascan Indians belonging to the Kutchin tribes of the Porcupine and Yukon River regions, though there are some white settlers connected with the mission. Church work has been carried on at Fort Yukon for more than three-quarters of a century. The late Archdeacon McDonald of the Church of England in Canada went there in 1862, when Fort Yukon was a post of the Hudson's Bay Company, and the place was thought to be in Canada.

The Rev. C. P. Shelton is our priest-in-charge of St. Stephen's and has charge of all evangelical work in that region. Mrs. Shelton has the care of some 15 or 20 native children who make their home at the mission. She is assisted in her work by Annie McDonald, a young woman from the upper Porcupine country, a granddaughter of the late Archdeacon McDonald.

Mr. Nicholson is responsible for the maintenance and repair of all mission buildings and equipment.

Al Rowe has charge of the power plant and electrical equipment.

Ted Jones has oversight of the mission boys and teaches a day school for the older children of the community.

David Wallis, long our faithful lay-reader, assists us with the services in the church, and acts as interpreter for the mission and hospital.

The Rev. Albert Tritt, our native deacon, is in charge of the Bishop Rowe Chapel at Arctic Village, 125 miles north of Fort Yukon. He works under the direction of the Rev. Mr. Shelton.

Dr. Herrick J. Aldrich is in charge of the Hudson Stuck Memorial Hospital and of all medical work in the Fort Yukon area.

The Hospital has four graduate nurses, Miss Gavel, Miss Tift, Miss Forbes and Miss Hamilton.

Three young women: namely, Kitty Hope, Mary Loola, and Margaret Bergman, assist the nurses in the care of the sick and the hospital equipment.

Esau Williams acts as the janitor of the Hospital and outside man.

Mrs. West is our matron, being responsible for the preparation of the meals for staff and patients.

For many years the Hudson Stuck Memorial Hospital has carried on a ministry of healing for the people of a wide region. It is a well-equipped institution, with a splendid staff.

Mrs. Grafton Burke, for thirty years associated with her husband at Fort Yukon, is now in the States where she is addressing church groups and bringing the work of the Church in Alaska to the attention of Church people.

* * *

All of our people living along the Tanana River between Fairbanks and

Hot Springs are carried on the parish register of St. Mark's Mission, Nenana. There are over four hundred baptized persons in this district.

St. Mark's Mission School is a boarding and day school for native boys and girls. There are from thirty-five to forty children in residence at the school throughout the year. Miss Blacknall is in charge of this splendid institution. She is assisted in her duties by Miss Bartberger. Deaconess Thompson is the teacher of the day school, and also acts as the nurse for the mission children and the sick of the village. Mr. Mueller has charge of all outside work, including the

power plant, the gardens, the fishing, wood cutting, etc. Mr. Goodwin assists with the oversight of the boys and the outside work. Two young women, graduates of the school, assist Miss Blacknall in the preparation of meals and other tasks. They are Irene Westerlund and Rose Kennedy.

Miss Bartberger, who has been in the States on regular furlough since last summer, returned to her post in mid-January.

Mrs. John H. Adams of Fairbanks spent the Christmas holidays at St. Mark's Mission to the delight of the staff and children.



ST. MARKS, NENANA

My Belief In Life After Death

BY JACK GOODWIN

When one dies there are three places he can go. The worst place one can go to is Hell, in the middle is Purgatory, and the best place one can go to is Heaven.

Hell is a place where anybody from petty thieves to the worst kind of cut-throats that ever lived belong. Maybe countless numbers of our earth's centenarians go by, but the bad men keep on repeating in Hell what they did in their natural lives. By this I mean that if a man robs a bank in this life he will keep on robbing one bank for a long time in Hell, never getting richer, never getting poorer. People who cuss and act dirty a lot on earth will keep on acting dirty and cuss a lot in Hell getting nowhere fast. If some poor man had come up to some rich man's back door and asked for something to eat and the rich man would not give him anything to eat, that rich man would be cast into Hell after death to starve himself.

Purgatory is much similar to earth. If somebody dies who led neither a good nor a bad life they must go somewhere so why not name the place they go to Purgatory. Anybody above petty thieves in goodness go to this place. One's life in this place is much the same as it is on earth but a little better since the people are trying for a goal. People like you and I are going to Purgatory when we die and

we will try to work for a better goal like all the other multitudes of people that have gone there. This is the place we meet all our relations and friends, who have died.

Heaven is the perfect place where God and his helpers the angels live. After one dies one is never good enough to go to Heaven right at once. If one has been very bad one goes to Hell which is at the bottom of the ladder and works up to Purgatory which is in the middle of the ladder. Maybe it will take one year to work to the middle of the ladder, maybe it will take many millions but that depends largely on how great the sin was in life. In Purgatory one works up to Heaven, and again it might take one year or it might take many millions of years, but eventually one does it. When they get to Heaven they become angels and serve the Lord God Almighty, and they talk with Him the same as we would talk with a President of the United States, as a ruler.

This is my belief. It might be simple in spots but nobody can make me think differently. I guess everybody's belief is a little different from everybody else's though.

(The author of this essay is a fifteen-year-old pupil in one of our Church schools in the States. He is the son of a distinguished clergyman of the Church. He is certainly a man of conviction. —Ed.)

The Little Blue Box

THE UNITED THANK OFFERING

BY MARY ELIZABETH BOUCK

My little blue box on the bureau stands,
A proof of my service in other lands,
Because through it I uphold the hands
Of those who labor abroad.

It seems very little that I can give
To help mankind to really live,
Yet my gifts are multiplied, I believe,
By the Wonderful hand of God.

So into the box my small coins go,
There into churches and schools to grow,
That the whole wide world at last may know
Of the wonderful love of God.



Alaska's Flag

BY MARIE DRAKE

Eight stars of gold on a field of blue—
Alaska's flag. May it mean to you
The blue of the sea, the evening sky,
The mountain lakes, and the flow'rs nearby;
The gold of the early sourdough's dreams,
The precious gold of the hills and streams;
The brilliant stars in the northern sky,
The "Bear"—the "Dipper"—and, shining high,
The great North Star with its steady light,
Over land and sea a beacon bright.
Alaska's flag—to Alaskans dear,
The simple flag of a last frontier.

(Alaska's flag is a blue field upon which are fixed eight gold stars to form the Big Dipper and the Pole Star. Ed.)

Missions and Staff

Post Office	Mission	Staff
Allakaket	St. John's-in-the-Wilderness	Miss Amelia H. Hill Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. W. R. Fenn
Anvik	Christ Church	The Rev. H. H. Chapman
Cordova	St. George's	The Rev. M. L. Wanner
Douglas	St. Luke's	The Very Rev. C. E. Rice
Eagle	St. Paul's, and	The Rev. A. G. Fullerton
Fairbanks	St. John's	Mr. Walter Benjamin
Fort Yukon	St. Matthew's	Vacant
	St. Stephen's	The Rev. C. P. Shelton Mr. N. J. Nicholson
	Hudson Stuck Memorial Hos-pital	Mr. Al Rowe Mr. T. F. Jones Miss Annie McDonald Mr. David Wallis Dr. H. J. Aldrich Miss Addie A. Gavel Miss Lillian M. Tiffet Miss Olive Forbes Miss Jane Hamilton Mrs. Francis J. West Miss Mary Loola Miss Margaret Bergman Miss Kitty Hope Mr. Esau Williams The Rev. A. E. Tritt The Bishop
Juneau	Bishop Rowe Chapel Holy Trinity Pro-Cathedral	The Very Rev. C. E. Rice The Rev. Paul J. Mather The Rev. T. Paul Maslin The Suffragan Bishop Miss Bessie B. Blacknall Dss. A. Kathleen Thompson Miss Marguerite L. Bartberger Miss Irene Westerlund Miss Rose Kennedy Mr. Fred Mueller Mr. F. D. Goodwin, Jr.
Ketchikan	St. Elizabeth's	The Rev. W. R. Fenn
Nenana	St. John's St. Mark's St. Mark's Mission School	Mrs. John H. Molineux The Rev. E. A. McIntosh The Rev. W. C. Files Dss. A. Gertrude Sterne The Ven. F. W. Goodman, D.D. The Rev. M. L. Wanner
Seward	St. Peter's	The Rev. Arnold Krone
Sitka	St. Peter's-by-the-Sea	
Tanacross	St. Timothy's	
Tanana	Our Saviour	
Tigara	St. Thomas'	
Valdez	Epiphany	
Wrangell	St. Philip's	

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following outstations:

Beaver, Bonazila, Chandalar, Circle, Coschaket, Eklutna, Healey Lake, Hologochaket, Hot Springs, Hughes, Kivalina, Last Tetlin, Minto, Nabesna, Old Nabesna, Pt. Lay, Rampart, Sand Creek, Shageluk, Skagway, Stephen's Village, Tetlin, Tolovana, and Wainwright.

The Alaskan Churchman

Vol. XLIV

November, 1949

No.



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER

V. 45:5	1949:4
V. 45:11	1950:1
V. 45:4	1950:4
V. 46:1	1950:1
V. 47:13	1950:3

Missionary District of Alaska

**Office
Box 441
Fairbanks, Alaska**

The Bishop
The Rt. Rev. William J. Gordon, Jr.

The Secretary-Treasurer
Miss Wilma Butler

The Council of Advice	The Examining Chaplain
The Rev. Warren R. Fenn	The Rev. Warren R. Fenn
The Rev. Wilfred C. Files	
The Rev. Henry H. Chapman	
Mr. Edward V. Davis	
Mr. M. C. Edmunds	
Dr. W. M. Whitehead	The Chancellor
	Mr. Edward V. Davis

The Women's Auxiliary
Mrs. James C. Ryan, President
Box 1841, Juneau

Mrs. Raymond C. Lee
Treasurer and Custodian of the U. T. O.
Box 552, Seward

Non-Parochial Clergy
The Very Reverend Chas. E. Rice, retired
Dean Emeritus of Holy Trinity Cathedral
Juneau, Alaska

The Reverend E. A. McIntosh, retired
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Reverend Edward M. Turner
281 Fourth Avenue
New York 10, New York



The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the
Missionary District of Alaska
of the
Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor
Miss Wilma D. Butler, Business Mgr.

Subscription Price
Two Dollars for Five Issues
Please make checks and money
orders payable to
THE ALASKAN CHURCHMAN
(Box 441)
Fairbanks, Alaska

Member National Diocesan Press

November, 1949

EDITORIAL

The General Convention of our Church is over. At the Triennial meeting in San Francisco in September, Alaska had what we believed to be the most representative delegation in the history of the Missionary District. Our full delegation included the Bishop, a clerical and a lay deputy, and five women representing the Woman's Auxiliary. The significant thing about this delegation is that this group represented the congregations of the Church in Alaska, rather than purely professional workers, and certainly this is a great forward step. The Church in Alaska is becoming increasingly self-supporting. From year to year the forward step is comparatively small, but it is a sure and healthy growth and we will not rest until we stand on our own feet to the fullest extent of our resources. It is fine that the men and women of the Episcopal Church in the Territory can take their rightful place in the councils of the Church where the policies and program of our communion are determined upon.

There was a wonderful spirit at this General Convention. Certainly there were few there who did not feel this spirit in some real way. There was the compulsion in the air that now is the time for us to stand strong in the faith and to assert ourselves in the fields of the world in a new and compelling way.

The really significant action of the Convention was the adoption of a greatly increased budget for the next three years. The Church was challenged to an advance at home and overseas. The members of the Church were called to real sacrifice in order that our work might go forward in a real way. This budget does not mean that we are launching a program of new work, but rather that we are called to spiritual and material support in order that we might do a more adequate job of the work to which we are already committed.

The new budget, if supported by the Church at large, will mean much to Alaska. The largest increase in the budget of the field will go to more adequate salaries. It means, simply, in a field where the cost of living is approximately one-third higher than in the United States minimum salaries will be increased from \$1150-\$1323 to a new rate of approximately \$1800, with corresponding increases for married workers. It does not mean that our missionaries in the field will be able to live in luxury and save for the future, but simply that they will be able to clothe, house and feed themselves and their families and will be freed in a large way from the continual stress of financial worry. In many cases our missionaries have not been able to live even by the most stringent economy on the salaries they have received. Either they have been forced to draw on savings accumulated before coming to the field, or they have been helped in a very limited way from the bishop's discretionary fund. This condition ought not to be. We cannot call ourselves a Christian Church when we ask men and women to go to the fields of the world at a salary insufficient to meet their minimum needs. This situation speaks in the highest terms of the calibre of the men and women who have come to us

(Continued on Page 19)

Mr. Crumpet Discovers Alaska

By THE REC. ROY E. SUMMERS

"The Alaska Churchman!" mused Mr. Crumpet, scrutinizing the cover. "Pretty good format for a bunch of Eskimos! Say, Henrietta, did you know we had Episcopalian Eskimos?"

"Seems to me I heard something about it," said Mrs. Crumpet, looking up from her knitting. "Wasn't there a missionary named Robert W. Service—and some friend of his named 'McGee' or 'McGrew' or something . . . ?"

"Why, we've even got a bishop there," declared Mr. Crumpet with a tentative glance inside, "and quite a few other clergy. Red side of the envelope, no doubt."

"I suppose the Auxiliary will have to take up Alaska for study one of these years," replied Mrs. Crumpet, purling industriously.

Mr. Crumpet squirmed comfortably in his armchair and flipped the pages, stopping now and then to look at the pictures of Alaskan scenery. "Good hunting, I'll bet," he murmured. The fire crackled soothingly in the grate.

* * *

How it happened, Mr. Crumpet was never precisely sure, but when he climbed out of the truck he felt he'd been riding for a long time. The air was crisp and clear and he was standing on the bank of a wide, muddy-looking river with a back-drop of gold-splashed woods and snow-capped mountains. The truck was a green, half-ton, panel-type Ford, 1949 model, with St. Timothy's Mission, Protestant Episcopal Church, Tanacross, Alaska neatly painted in white on the two front doors.

"Well," his collared companion was saying, "the Highway may be a bit rough in spots, but they say it's not nearly as bad as the Alaska railroads. The mission acquired the truck just this year. It's a blessing, and the work would be seriously crippled without it. We have something like 200 miles to cover along the highway, and we are

about that distance southeast of Fairbanks."

"What about the airfield?" asked Mr. Crumpet, looking back at the stretch of level black-top they had just crossed, one lonely little plane hugging the edge.

"Emergency landing field," explained the cleric. "Not used much since the war, but kept in good repair by the little colony of CAA folk who live in that group of modern cottages this side of the Tanana."

"And this" queried Mr. Crumpet, turning to the unfriendly looking river, "is the - uh - Tanana?"

"That's right. Main branch of the Yukon. Before the Alcan Highway came along this was the main drag in these parts. 'Tanacross' is short for the old name 'Tanana Crossing,' which used to be confused with 'Tanana,' another town we have down the river a piece."

"But where are the Eskimos?" asked Mr. Crumpet, peering around as if he expected to see one pop out from behind a tree.

"You mean the Indians? They live in the little native village on the other side. Indians and Eskimos are two distinct and separate peoples. The Indians occupy a good-sized portion of the country. The Eskimos are a good deal farther north than Tanacross."

At this point the missionary gave two or three honks of the horn. "Our only means of communication across the river," he explained. As he spoke, the muffled purr of a motor could be heard from the opposite shore. "That must be Archie now," he continued. "Only seventeen, but one of our best mechanical minds—typical of Tanacross youth. He probably spotted us as we pulled up."

Mr. Crumpet was able to make out the shape of a small motor boat rapidly detaching itself from the opposite bank. His imagination had scarcely

had time to adjust from "Eskimos" to "Indian" before he noticed with some surprise that Archie, a bright-eyed, tan-completed lad, was fully clothed and wore no feathers in his hair.

"Archie has ten brothers and sisters," the missionary remarked. "Not all our families are so fortunate. Large families are the rule here, but tuberculosis takes a high toll among the young ones. It's one of the great scourges in these parts. Came in with white man's civilization. A medical unit comes through once a year, giving shots and X-rays. They're doing all they can, but there is still a terrific need for more doctors, nurses, and medical care in this part of the country."

By this time Archie had brought the boat to shore and springing out, he tied it fast to a nearby tree. "Archie," said the missionary, "meet Mr. Crumpet." Archie grinned a friendly grin, displaying good teeth, and shook hands.

"How!" said Mr. Crumpet with a grave nod.

"Hello!" Archie replied.

"You speak English?" inquired Mr. Crumpet.

"Oh yes," said Archie. "Everyone speaks English around here. Except the old people. They mostly speak the native language."

"What is the native language?" Mr. Crumpet wanted to know. "Parlez-vous français? Sprechen sie deutsch?"

The missionary spoke up. "Afraid

not, Mr. Crumpet. The native language is one of the many North American Indian dialects spoken all over the territory, differing widely from settlement to settlement. It's one of the thousand or so living languages which have yet to be reduced to writing. The area covered by St. Timothy's has at least two distinct dialects. In Tetlin and Northway to the southeast they speak what I call 'Tetlinese.' In Tanacross and points north and west extending to Big Gerstle they speak what I can think of only as 'Tanacross-word.' I'm trying to learn it, but it's pretty tough, isn't it, Archie?"

"Yeah." Archie agreed. "I've even forgotten some of the words myself."

"It's only understood by a few hundred people, you see, and it is rapidly giving place to English among Archie's contemporaries."

"When Ken got back from his three years in the Army," Archie put in, "he had to start learning the language all over again."

"Ken Thomas is our local G.I. veteran," explained the missionary. "He was the only man in these parts able to pass the Army physical at the time."

"You mentioned a 'Big Gerstle,'" said Mr. Crumpet. "Just for curiosity's sake, is there also a 'Little Gerstle'?"

"Yes, there is," replied the missionary. "Big and Little Gerstle are two of a dozen or so 'preaching stations' attached to St. Timothy's Mission. There is also a Last Tetlin, a suburb, so to speak, of Tetlin. Northway has two 'suburbs', Old Village and Charlie Skin. We also have Lake Mentasta, Dot Lake, Healy Lake, and George Lake, not to mention Sam Creek. Seven miles overland from Tanacross is the village of Mansfield, where our Tanacrozians go when they want to get away from it all. They go fishing there."

Mr. Crumpet perked up: "Fishing? How is fishing?"

Said Archie: "Not so good at Tanacross. River too wide and deep here. Too much water. Much better at Mansfield."

"You see," continued the missionary, "these 'suburbs' I mentioned are mostly 'fishing villages,' where whole families move out to spend the summer putting up fish for the winter. The staple product of these villages is



St. Timothy's Mission, Tanacross

whitefish. They dry it and put it up in sacks. It's a healthful food and not half bad when you're hungry."

"What else do you folks do besides fish?" Mr. Crumpet asked Archie.

"Hunt and trap," said Archie. "and haul lumber. Some fellows work over here with the C.A.A. Some get jobs in Fairbanks."

"Look!" he exclaimed, pointing across the airfield. "Here comes Gaither!"

"Gaither Paul, son of our lay-reader, David Paul," said the missionary. "He's quite a mechanical mind too."

"Good heaven's sake!" Mr. Crumpet breathed fervently. "What make vehicle is that? I thought I knew them all."

"That's Gaither's 1927 Paige," replied Archie. "Runs pretty good, too."

"It's amazing," declared the missionary, "the things these lads can do with machinery."

The 1927 Paige rumbled up to them and stopped with a delicate shudder. Gaither, a lad of 26, somewhat taller than Archie, smiled his greeting, got out and was introduced. He then pulled out a box of groceries and offered candy bars all round.

"Gaither is somewhat of a hero," the missionary remarked. "Not so long ago he rescued a lad from drowning."

"Here?" said Mr. Crumpet.

"Just down there a ways," Gaither replied, pointing to a bend in the stream. "But it wasn't anything," he added modestly, "I just held him up by the hair till Archie reached up with his boat. People are always falling in the river."

"Indeed!" said Mr. Crumpet, with an uneasy glance at the offending water.

"Been to Tok?" asked Archie.

"Yes," Gaither replied. "Old Paige broke down on the way back, but I managed to patch her up O.K."

"Tok Junction," the missionary explained, "is that spot twelve miles back where the customs office is located. We do a lot of our shopping there, although the prices are typically Alaskan in altitude. Money doesn't go too far around here. Tok is a growing community and will bear watching by the Church. Our mission is primarily to the native Indians, but we're ready to extend it wherever we can serve a real need."

It turned out that Gaither had his own boat ready, a small canoe-like structure, which to Mr. Crumpet's eye appeared to be made out of papier-mache. Archie had brought over the mission boat, a short, squat tub of aluminum with an efficient kicker in the back. It seated three comfortably, although Mr. Crumpet was warned to watch out for the backlash when Archie pulled the starting-cord.

One yank did the trick and they were off with a roar. Crossing a river against the current was a new one for Mr. Crumpet. Looking backward they seemed to be traveling like the wind; looking forward they appeared to be standing still. Occasionally Mr. Crumpet fancied they were going backwards.

"Do you always have to do this to get across the river?" he asked.

"No," said the missionary, "sometimes I row, as Gaither is doing. It's good exercise."

"In winter time," said Archie, "It's frozen. We can walk over."

"Tanacross," the misionary went on, "is, along with Northway, one of the coldest spots in Alaska. Were just over the mountains from those sections that benefit from the Japanese current."

By now they were in close range of the opposite bank and half a dozen merry urchins of assorted sexes swarmed along the shore, caught the rope that Archie threw them and busied themselves with the mooring of the bark. They were chattering away in an unknown tongue, spiced frequently with words like 'preacher,' 'church,' and 'Sunday School.'

"Hello!" the missionary called cheerfully.

"Hello!" they answered back, giggling.

One of the older girls said something in the native tongue. The missionary repeated it substantially as she had said it, and everybody went into gales of laughter. They followed him and Mr. Crumpet to the chapel, exchanging repartee in English and Native.

Even from the opposite shore St. Timothy's Chapel stood out as the village's most prominent landmark, the wooden cross on top of the bell-tower being visible for some distance. It was an attractive little log building with a tin roof, worn and weather-beaten. Next to it stood the Rectory,



Village of Tanacross
Ministered to By The Rev. Roy E. Sommers

a comfortable, unpretentious log house, painted a dull reddish-brown. The mission property was inclosed by a sturdy five-foot fence, wire network fastened to a line of brand new posts. "Built by two of the boys," the missionary remarked. "They worked hard and did a good job."

"Mission was vacant for three years," he added. "The old fence-posts had mostly rotted away. Naturally, in three years of neglect property will tend to get run down. Rectory's in good shape, but the chapel itself will need reconstruction before too long. There's lots to be done."

At the door they shook hands with a gentle, middle-aged fellow with kindly eyes and a shy, wistful smile. "David Paul, our layreader," said the missionary. "Gaither's dad. David has been a faithful layreader here for a good many years and has done a fine job keeping the church going during the absence of a regular priest."

David said simply, "We awfully happy to have a real preacher to make church for us again. It's been a long time. We missed Holy Communion." He took out his watch and added, "It's almost 10:30. Shall I ring the bell?"

"Please do," said the missionary, "and I'll take Mr. Crumpet for a stroll around the village."

"Who lives in that big house next door?" asked Mr. Crumpet, pointing to a building some 50 yards to the left of the Rectory. It was larger than the Rectory and flew an American flag.

"That's for the schoolteacher's family. It also houses the post office and the school. We're fortunate in having conscientious neighbors who have the interest of these native folk seriously at heart. The teacher and the preacher share a great responsibility in this community. Of the 140 persons in the village, our two families are the only non-natives. Our job is to do what we can to help these people."

"What kind of help do they need?" asked Mr. Crumpet. "I always thought Indians were a self-reliant bunch who could get along very well by themselves."

They were now walking down a narrow footpath described by the missionary as "First Avenue." There were also Second and Third Avenues, each with a row of small cabins and an occasional tent.

"That was quite true before the white man came. In the old days the Indians were what we'd call 'perfectly adjusted' to their environment. They made their living hunting, fishing and trapping. They worked hard. They were healthy. They generally had enough to eat."

"And what's the matter now?"

"Now they are maladjusted, ridden with disease and malnutrition, and quite discouraged. In the old days when the Indian hunted he took no more than he needed and there was always plenty of game for everybody from one year to the next. But when the white man moved into this country he wasn't satisfied with the Indian's moderate ways. He killed more than he needed or could use. His selfish, wasteful hunting methods made such drastic inroads on the moose, caribou and other wild life that we now need special laws to protect them. In killing off the game in such quantities he succeeded in breaking the backbone of the Indian's simple economy. With their natural means of livelihood gone and as yet unable to make a successful switch to the white man's



Rev. Roy E. Sommers at St. Timothy's, Tanacross

way of life, the Indians of this country have become a displaced race—a people unwanted. They've become apathetic, resigned to a life of idleness and dependence."

"But what can we do about it?" asked Mr. Crumpet. "The government takes pretty good care of them, doesn't it?"

"Mr. Crumpet," said the missionary, "there are some things even the best government agency cannot provide. The church's job is to give these people something to live for, restore their tribal self-respect and self-reliance. We've got to help them over a terribly difficult hump. It's the sort of thing that only Jesus Christ can accomplish, but, thank God, as long as we can maintain outposts like St. Timothy's, Tanacross, we have the opportunity of bringing them to Christ."

Mr. Crumpet had, of course, heard this sort of thing many times before. He had read in newspapers about "displaced persons" of Europe, "starving millions" of Asia, "exploited native populations" of the South Sea Islands, and he had always clucked sympathetically and turned promptly to the comic section. But these people who greeted him now in such a frank and friendly manner, as they approached the center of the village were not newspaper statistics. They were real human beings. They were, moreover, fellow-Christians of his very own communion. They were on their way to church in their Sunday best.

There was the Chief, rugged old Walter Isaac with his bushy eyebrows and large gray brush of a moustache, wearing a coat and necktie; with his wife, Maggie, whose old eyes twinkled in a wrinkled brown face, wearing her gayest shawl and fanciest beaded moccassins.

"Find many berries yesterday?" the missionary asked of Maggie.

"Berry—he too cheap this time," she answered.

"Mrs. Isaac means that there aren't many berries growing in the woods this year. 'Too cheap' is native-English for 'not enough.' These folk depend a good deal on the wild blueberries, cranberries, huckleberries, sheepberries, and other plants. It's been a bad year for the berries."

There was old retired Chief Henry, the blind man, a big, hearty, black-

haired old fellow with a solid hand-clasp, who cocked his head and pronounced his native-English with the ponderous dignity of a Harvard professor. In answer to the question "How are you today?" he answered, "He's all right!" And for Mr. Crumpet's benefit—"Eye—he no good see!"

"You don't see so well?" said Mr. Crumpet sympathetically.

"Yes," said the retired chief, logically using the affirmative where Mr. Crumpet would have used the negative.

There was Paul Henry, a gay young blade in a bright red flannel shirt (too old for marriage now, he often stated, being 23), and sober-faced Calvin Thomas, sartorially more reserved. ("These are the boys who built the fence," the missionary remarked.)

There was Calvin's smartly mustached brother, Ken, the former G.I., with his pretty wife, Ellen, and two babies, one of whom was adopted. ("Almost every family has an adopted child in its midst," said the missionary, "usually the offspring of a deceased relative. Tanacross folk have an intense family and tribal loyalty and never let thier children or old folk go unprovided for.")

There was cheerful, philosophic old Annie and wizened little Old Jessie, each with an adopted grandson in tow.

There were Mary, Isabel, and Rika, three young widowed mothers, the first leading an impish little fellow by the hand and the others carrying babies pickaback—not in traditional "papoose" style, Mr. Crumpet observed, with the baby facing forward on the mother's back in a blanket supported from beneath by an elaborately beaded strap. One of the babies was wearing a vizored cap and huge red earmuffs. ("The word 'papoose' is unknown to these folk," commented the missionary.)

They were all wending towards church now, old and young, patriarchs, youths, matrons, and youngsters. Mr. Crumpet observed that while the older people's teeth were (with a few exceptions) in excellent shape, the children of about ten and under had the worst teeth Mr. Crumpet had ever seen.

(Continued on Page 12)

The Story of Walter Lord

By THE REV. WILFRED C. FILES

In November 1945, at the suggestion of Mr. Emil Bergman, Fort Yukon Postmaster, a Boy Scout troop was organized at Fort Yukon, Alaska. St. Stephen's Mission became the sponsoring institution and the priest in charge, was appointed Scoutmaster. Troop 664 became the first Boy Scout troop north of the Arctic Circle and was, for several years, the farthest north in the world.

One of the charter members of the troop was Walter Lord, aged fifteen, the son of Mr. Gilbert Lord, a white man, and Meda Lord, an Eskimo woman. Although we had seen each other, Walter and I had not been introduced before the first meeting of the Scouts. As Walter was on his way to the meeting, according to a later confession, he thought, "I will go to the Mission to see what the meeting is about and when I shake the hand of short Mr. Files, I am going to squeeze real hard and watch him squirm." On meeting me, Walter started to carry out his hand-shaking plans, but the harder he squeezed, the more pressure I returned. Before he realized what had happened, Walter wished his own hand were free. From that moment began a lasting friendship between Scoutmaster and Scout Walter.

Because of his popularity in the Troop, Walter was elected to the office of Scribe during the first year and became Senior Patrol Leader shortly after earning his First Class Scout badge. He was only one of the six largest boys, but he was by far the strongest, the best boxer, and the most dependable and likable boy in the Troop.

In the Territorial School which he was attending, according to his teacher, Mr. Homer Stockdale, Walter was doing very well. In fact, Mr. Stockdale said of him, "Although Walter is not a brilliant student, he is one of the best all-around students I have ever

had, regardless of race." Walter completed his elementary schooling in June, 1947, but Mr. Stockdale allowed him to continue in the Fort Yukon school for another year to take one year of high school work by correspondence under Mr. Stockdale's supervision. By this time, both Mr. Stockdale and I had seen splendid possibilities in Walter and hopes for his further schooling began formulating in our minds. When the idea was suggested to Walter, he, too, was very eager.

Shortly after the New Year of 1948, Mr. Don Gretzer, a Civil Aeronautical Administration inspector, visited Fort Yukon and was the guest of St. Stephen's Mission. I told Mr. Gretzer of my hopes for Walter. Mr. Gretzer met the youth and was so impressed with him that he gave \$200 for Walter's schooling and promised to help more later if Walter did well in high school and wanted to go on to college.

Bishop John B. Bentley, who had confirmed Walter in June, 1946, very graciously gave of his time to help find in the States a suitable school for him. Through his influence, the Diocese of Virginia offered a scholarship to their school, Christchurch School, at Christchurch, Virginia. All that was now needed to get Walter to Virginia was his fare. To get that he trapped muskrats in the early spring. Immediately after the ice break-up, he and I went sixty miles down the Yukon River and shot muskrats in the lakes around White Eye. Walter proved to be an excellent outdoorsman and a marvelous shot. When the season was over and the muskrat pelts sold, more than enough money to pay Walter's transportation was in hand.

Walter entered Christchurch School in September, 1948. Perhaps the most encouraging sign of healthy development is in the fact that each of his school report cards has been better

than the previous one. Walter ended his first year on the Headmaster's Honor Roll. Mr. Ratcliff, the Headmaster at Christchurch School, wrote that it had been a pleasure to have Walter in his school and that Walter, by his industrious, conscientious effort, had been an inspiration to the other students.

When Walter left Fort Yukon he had no definite plans for the future, but was determined to keep on the lookout for ideas to bring back. It is our hope that he will want to continue on with College and that he will be inspired to follow some profession that will enable him to be of service

to the people of Alaska. We feel very optimistic about his future.

(Editor's Note:) Mr. Files does not say so, but Walter Lord has been almost as a member of his family and no one could have ministered more sympathetically and with more unselfish interest than Mr. Files has. The Church in Alaska is proud of Walter Lord, and the Church at home can be likewise proud that through us this fine boy has had a further opportunity to make something more of his life.



Walter Lord
Young Churchman and Boy Scout from North of the Arctic Circle

Tanana Claims Priest and Two Mission Boys as Victims

A stunning tragedy struck St. Mark's Mission, Nenana, on September 5th when the priest-in-charge, the Rev. Robert H. Reid, Jr. and two Nenana boys were drowned in the Tanana River. Enoch Tooyak, a promising young Eskimo boy from Pt. Hope, and Teddy Mueller, son of the maintenance man at St. Mark's, Fred Mueller, were lost with Fr. Reid. Thomas Tuzroyluk, the third occupant of the little twenty-four foot boat, was the only survivor.

Fr. Reid and the three boys left Nenana on the morning of the 5th on a hunting trip down the Tanana River, hoping to provide some moose meat for the Mission. Late in the day, about eighty miles downriver, they started to turn into the Kantishna River, a tributary of the Tanana. A rather stiff breeze was blowing cross-river, making some small waves. As the boat headed in, the outboard propelling the craft stopped suddenly. This made the bow of the boat drop quickly and the waves and current swamped the boat and it sank immediately.

All of those in the boat had on heavy clothing and boots or shoepacks. Thomas Tuzroyluk managed to get out of his rubber boots and as he came to the surface found a piece of driftwood that helped him get ashore. He was not able to see any trace of the other occupants of the boat.

Thomas remained all night there by the bank of the river. One of the cans of gasoline from the boat washed ashore so he started a fire. At daybreak he walked up the Kantishna River until he found a small trapper's cabin, but it was empty. He did find a tiny canvas one-man canoe, so he paddled down to the mouth of the Kantishna and searched carefully all along both banks of the Tanana River, but no trace of anyone was found, except for two sleeping bags and a pair of shoepacks from the boat.

After paddling all day, Thomas covered forty-five miles and finally reached the settlement of Hot Springs and told the story of the tragedy.

Planes and boats were sent to the scene by the Marshall's office and ten boats went voluntarily from Fr. Reid's devoted parishioners at Minto, but nothing further was found. It is probably that swift current and the heavy glacier silt that fills the Tanana River will prevent the finding of the bodies.

A memorial service was held for the three on September 9th by the Rev. Wilfred C. Files and the Rev. Albert J. Sayers. Bishop Gordon flew back directly to Alaska from a speaking tour in Tennessee when the news reached him.

Fr. Reid is survived by his wife, Suzanne. Mrs. Reid was a wonderful example to us all during these days. Her quiet faith and supreme courage were a further evidence of the trust in God that brought these young people to serve with the Church in Alaska.



Rev. and Mrs. Robert H. Reid, Jr.



Enoch Tooyak and Thomas Tuzroyluk Leaving St. Mark's Mission for visit home.

Bob Reid came to us from the Virginia Seminary in the summer of 1948. He came with four years in the Marine Corps behind him. He came to Alaska in the simple conviction that God had work for him to do here and his hands were needed for the job. He came consecrating his every talent to God's service. No task was too menial; no challenge too hard.

He took up the work at St. Mark's Mission determined to do what he could to make the Mission a real Christian home for the Eskimo boys and girls living there, and he took great steps in that direction in the short year given him.

It has been years since we have been able to do real effective work in the town of Nenana. Because of a lack of men the work there has been neglected. Bob Reid entered simply into the activities of the town and lived as a Christian among the people there. His unselfish devotion attracted people to him and the work in town made real progress.

At Minto, thirty miles downriver from Nenana, we have a village of Episcopalians—over a hundred Indians—all committed to our care. For over a year before Fr. Reid's coming, only two services had been held in Minto—both by the Bishop on his summer river trip.

Bob Reid took the needs at Minto to heart. He journeyed down to Minto once a month on pastoral visitations. He traveled by plane and boat, and dogteam. He showed the Minto people that he was deeply interested in their welfare. He interested them in fixing up their little chapel and he helped them in all of life. On several occasions he took Miss Schreiner, the Nenana Mission nurse, to Minto to help with the medical needs. Bob Reid completely rejuvenated our work at Minto and with quiet pride he presented ten persons for confirmation during the summer—almost all adults that he had drawn close to the Church. This fine work, so wonderfully begun, will ever remain in the lives of men as a living memorial to Bob Reid.

Teddy Mueller was the fifteen-year old son of Fred Mueller. He was a fine promising boy and our hearts go out to Fred in this great loss. In all these trying days Fred has continued to work with faithful devotion in the affairs of the Mission. We would be lost without him.

Enoch Tooyak, a seventeen year old Eskimo boy, was the son of the late Peel Tooyak, Interpreter for thirteen years at the Mission at Pt. Hope. Peel brought up Enoch with a deep devotion to his Church, and his dying wish

was that Enoch might be able to become a minister of the Church.

With this thought in mind, Enoch came from Pt. Hope to St. Mark's in 1945. The Woman's Auxiliary in the Diocese of Tennessee "adopted" Enoch in that they promised to underwrite his education to help him answer the call of God to the Church. Enoch showed great promise in his school work and in his daily life. He was the most outstanding student at St. Mark's. His death is a sore blow to us and to our hopes for a native ministry among the Eskimos on the Arctic Coast.

When these things happen we are tempted to ask why. Surely our faith is sorely tested. Certainly God did not will this tragedy. He must have been grieved too to lose these ones from the Church militant. In some way the tragic totals of the sins of our daily life bring these things to pass. However, just as surely God can use these things for good. Already the simple faith of Suzanne Reid in facing these days has shown to many of those around her how great a thing faith in God can be and what a power faith can be in times of need. Her quiet witness has been the most effective of all sermons on faith and trust in God.

Still God's work must go on. The work at Nenana has been planted over forty years; loving hands, most recently those of Robert Reid, have watered, other hands are needed for the increase. Somewhere in the Church the call is to another devoted priest to take up the mantle of this one who has laid it down.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."



St. Barnakas' Mission, Minto

Mr. Crumpet—Con't From Pg. 7

"Civilized diet," the missionary explained. "For the past ten years or so canned goods, white bread, and sweets have been supplanting their native diet of meat, fish, berries and home-grown vegetables. Bad teeth are the inevitable result. Another dubious blessing of our pale-faced civilization!"

The misionary excused himself to vest as Mr. Crumpet entered the little chapel with the rest of the congregation. Instantly he felt quite at home. It was all pleasantly familiar—the brass cross on the green-draped altar, flanked symetrically with fresh flowers and lighted candles, the chalice veiled for Holy Communion, the missal stand, the fair linen, the credence table with pyx and cruets—the church-size Bible on a rustic lectern—the small pump-organ, the blue-cushioned pews and bare kneeling-benches. All of this was pleasant enough to Mr. Crumpet's way of thinking, but there was something added which he couldn't quite put his finger on. Although a churchman and a vestryman, Mr. Crumpet had modestly disclaimed any pretensions of being "really religious." But as he sat in this remote little Alaskan chapel, rapidly filling up with earnest worshippers—most of the adult population of the village as it turned out—a better record, he reflected, than most of the comfortable parishes he knew of in the States—he began to feel that if the Holy Spirit were anywhere at all that Sunday morning He was most certainly here.

Mr. Crumpet had one anxious moment after the last bell had rung, when the missionary, now in priestly garb, sat down at the little organ and began to play. Amazingly enough, the little organ was in perfect condition and gave forth no uncertain sound. The familiar hymns sounded good, and the congregation joined in with a will. Then came the ever-fresh words of the opening collect:

"Almighty God unto Whom all hearts are open . . ."

The sermon, in plain unadorned English, reported progress in the community of Tetlin some 50 miles away, where the people had gone without a church building for years and were

(Cont. on Page 20)

Sitka Has 50th Anniversary



St. Peter's-by-the-Sea, Sitka

The highlight of Bishop Gordon's annual visitations along the Southeastern Coast of Alaska will be his visit to Sitka and his participation in the fiftieth anniversary celebration on November 27 of the first service held in St. Peter's-by-the-Sea.

In the early days of the Church in Alaska, St. Peter's-by-the-Sea was the pro-cathedral church of the Missionary District. It was here that Bishop Rowe made his first home after his consecration as Bishop of Alaska. At that time Sitka was the capitol of Alaska, as it had been in the days of the Russians. It was here that the first American flag was raised in Alaska. Later, as it became necessary to move the center of Territorial activities to Juneau, so did it become necessary to shift the center of the Church's activities.

The lovely church and residence, pictured above, were built in Bishop

Rowe's time, and it was in this church that Bishop Bentley read the Order of the burial of the Dead for Bishop Rowe, and interred his ashes in this churchyard.

Today the work at Sitka is being carried on by the Rev. Henry H. Chapman, whose name has as much historical significance in the Church as the mission he serves, for in 1867 his father, John Wight Chapman, came to Anvik, as a newly ordained priest, to begin the Church's first real work in Alaska. The Anvik work has been carried on by a Chapman ever since, until recently when Henry Chapman was transferred to Sitka.

We offer our thanks for God's help during these past fifty years, and pray that the work of the Church may go forward in this Alaska town of which it has been said, "There is perhaps no fairer scene on the Coast of North America than Sitka presents."

Wrangell Campaigns for Parish Hall on "Pay as We Go" Basis

By THE REV. HUGH F. HALL

Three years without a priest, until my coming a year ago, were not enough to dampen the enthusiasm or dim the vision of the native and white congregation of St. Phillip's, Wrangell.

A Sunday School of forty-five pupils needs more room to work in than the nave of the church can provide. Various guild organizations, if they are to be alive, need a place for their many meetings, for various types of meals, social activities, and a place to keep things. An active youth work demands a place to meet.

Armed with this knowledge, and with a faith in St. Philip's place of God's service in Wrangell, the congregation, ninety per cent present, unanimously voted, at its annual parish Epiphany dinner and meeting, to petition Bishop Gordon for permission to build a parish hall. It was further agreed that if permission were granted, a representative committee of men from the parish would be chosen to formulate plans. It was also understood that in order to reduce costs, all labor would be volunteered.

Bishop Gordon was petitioned and, with his usual graciousness as chief-shepherd of his Alaska flock, granted his permission and kindly said that he would give all assistance possible. Time has proved this to be a great understatement.

In March a Committee was appointed, consisting of Mr. James Brady, Mr. E. Campbell, Mr. R. Carlstrom, Mr. Leo Lyster, Mr. Herbert Bradley, Mr. L. T. Campbell, Mr. C. I. Petterson, Mr. F. E. Webb, and Mr. O. Hanson. This group, after a very spirited meeting, approved plans for a simple but adequate parish hall of thirty feet by forty-five feet, to be built on the lot adjoining the church. The building is to be connected to the church building by a covered area-way. It was also agreed that construction lumber

should be bought when an acceptable price could be secured.

While Wrangell is situated in the midst of a huge forest preserve, it is quite difficult to secure lumber. Mr. Bradley made certain contracts for the committee with a small saw mill at a good price, but before the deal could be closed, the owner of the mill was forced to close down. To ship lumber in would be prohibitive. In June a new small lumber mill was started near-by on the mainland, and satisfactory terms were arranged. The mill was anxious for the cash business in order to meet their first pay roll. We helped one another. On July 5th the lumber arrived and the committee was notified that before morning the barge had to be unloaded. That evening ten men of the parish, with a borrowed truck, unloaded and transported to the lot where the building is to be erected, eighteen thousand five hundred feet of lumber in three hours. For amateur long-shoremen that is not a bad trick.

It was the aim and hope of committee and congregation, to start the building this summer and fall at those times when the fishermen, who make the bulk of the congregation, would not be busy. The weather, unfortunately, took a hand and plans had to be changed. This summer steady, hard, unseasonal rains made a muskeg of most of the lot where the building is to go and prevented clearing the land and pouring the necessary concrete forms. The committee decided that the wisest thing to do under such circumstances would be to stack the lumber already bought and build a rude shelter over it. If it is an open winter, the land will be cleared and building will commence in the spring as soon as possible. In this manner, even when the fishermen are out, those in town can go ahead



St. Phillip's Church, Wrangell with Totem Poles in Foreground

and work. By fall of 1950 St. Philip's should be able to make use of the parish hall. This change of plans has been most disappointing but certainly not discouraging.

As has already been said, all labor will be voluntary, and inasmuch as St. Philip's has a good cross section of various kinds of working people, this can realistically be done. It is also understood that no great debt will be incurred by the building—St. Philip's is to pay as it goes. This plan was formulated in order that the normal parochial and District financial obligations will not suffer and will still be met promptly.

To start the building fund, St. Philip's had a sum of money received from selling an old building and lot. The women of the parish have been adding to this by undertaking to pro-

viding where the meals are served. The labor for these luncheons is donated, but the food is payed for out of the proceeds. Nearly four hundred dollars has been raised by this means thus far.

The choir has helped out by presenting one very artistically and financially successful Easter cantata—they intend to do more. The St. Mary's Sewing Guild is preparing to have a bazaar. Several people have made individual donations. (Ed. Note: Fr. Hall longshored during the cannery season and turned over the fifty dollars he made to this project.) All the rough lumber has been paid for. While actual building has been stopped for the present, the raising of funds has not. Investigation is being made at the moment of the possibility of buying some surplus plumbing and mill-

(Continued on Page 20)

A Summer on the Koyukuk

By LEE HUNTINGTON YOUNG

It became my privilege to spend a very interesting summer at St. John's-in-the-Wilderness, Allakaket. Three of us seminarians from the Church Divinity School of the Pacific, Berkeley, California, flew to Fairbanks together, arriving early in the morning of June 18, where I had one hour before I was to fly on to Allakaket.

Johnny James was my pilot over the great wilderness of the interior. We flew to Hughes, skirting showers, where we had lunch and then flew on up the river to Allakaket, circling over the "Godspeed," the Bishop's launch, on the way.

My duties consisted of helping about the mission, visiting the fish camps on the river, holding services, and burying the dead. I was very much impressed with the simplicity of the burials, the coffins, just cloth-covered boxes, the graves, and the short services of the Church. A refreshing change after seeing the lavish and wasteful preparations of the average funeral.

The high-light of the summer was the trip I took down the river to Cut-Off and back, holding services at the fish camps along the way. Whether I made much of an impression upon the people of the valley is not for me to know, but the river and its people made a tremendous impression upon me. I was given a good sample of the difficulties of the work of the Church in reaching the people in the scattered villages and camps.

There is something challenging about the wilderness of the interior of Alaska that is not met in any other wilderness that I have ventured into. It was a challenge for the wanderer to try and survive its many trials and to keep alive in its vastness. I felt as though I were an intruder in a forbidden land, guarded by wet tundra, lakes, and swamps and the many mosquitoes. The river impresses the observer with its relentless power, and its tremendous appetite for everything that stands in the valley, its home. It reaches even to the tops of the hills and drags the proud trees into its swirling current. Even those hills of

solid rock are unable to withstand the silent force of the carving river.

I started the journey alone, but after leaving the last Allakaket fish camps, shearing a pin at Honeymoon Island, and discovering the greatness of the wilderness, I readily agreed that I should have a guide and welcomed Henry Beatrice, who was desirous of going to Cut-Off to visit his parents. He made an excellent guide and companion and well earned his passage and keep on the trip.

On the last day of our trip I saw the only game I had seen all summer, three otter swimming across the river, and one large bear. I arrived in Allakaket that evening after a memorable journey, by which I consider myself a somewhat seasoned traveler; well-smoked, burned on both sides by the sun and wind, seasoned with gasoline which had to be mixed for the engine every three hours running, spiced with the spruce bough bed, chewed by the mosquitoes and dampened by rain.

When I returned outside I was asked whether the great expense of maintaining the widely scattered missions to so few people is worth it? Could we not better spend our money where it would show more results? Perhaps so, but is it for us to choose where we are to be sent to do God's will? We are sent to minister to all people in all places and therefore, no matter what the cost, we must go and teach the Gospel of Christ to all people, no matter how isolated they may be.

Though I may never see the Koyukuk River again, I shall always remember its people and the pleasant summer I spent amongst them.

Ed. Note: The other students mentioned at the beginning of Mr. Young's story are Charles Bush, who served at Tanana, and Cameron Harriot, who served at Pt. Hope. It meant much to the people of these missions to have a representative of the Church stationed there, even for the summer months, for they are missions where no clergyman has been stationed for some time.



St. John's-in-the-Wilderness, Allakaket

Mr. Crumpet

(Continued From Page 12)

now making an effort to build one. Tetlin with its fishing village, last Tetlin, was a fairly populous town with its own school and post office, but the Church's work had been hampered right along by its geographical remoteness. It was approachable in the summer only by thirty miles of winding river, and in winter only by dog-team. But the Church meant a lot to these people, as it did in Tanacross, and the sermon included an appeal for prayers and moral support.

As they knelt for the Prayer for the Whole State of Christ's Church, Mr. Crumpet stole a glimpse or two at the bowed heads around him. Three thoughts went through his mind in rapid succession: The first: "These

folk with their imperfect understanding of English—how can they understand what is going on?" The second: "Come to think of it, most of my fellow-parishioners back home have only a hazy notion of what goes on at the average worship service." The third: "I'll bet these natives of Alaska know more about the reality of God and the companionship of Jesus Christ than the natives of my own home town."

And at this point he breathed a quiet prayer of his own: "Lord God," he prayed, "bless the work of Thy Church in Alaska. Forgive us our complacent ignorance. Wake us up to the needs of Alaska's people and to our own responsibilities. Turn these far-flung outposts into powerful strongholds of Thy Kingdom . . ." "And, O God," he added, "now that I know how real this thing is . . . help me to do my part!"

Miss Gladys M. Ross, R.N.



Miss Rose with two babies

On September 1st, Miss Gladys M. Ross, R.N., left the Hudson Stuck Memorial Hospital at Ft. Yukon to return to the States for regular furlough.

Miss Ross has completed twenty years' service in the mission field, though not all of that time has been spent in Alaska. In 1929 she went to St. Elizabeth's Hospital in Shanghai, China, and served there until 1941. At that time she went to St. Luke's Hospital at Manila in the Philippines, where she served until 1945. During the war she was interned at the Philippines. In September of 1946 she came to Alaska and started her work at Hudson Stuck Memorial Hospital under Dr. Disoway, with whom she had served in China.

Miss Ross's plans for the future, after her well earned furlough, do not include Alaska. We shall miss her, but we are grateful for the benefit of her many years' experience during these past three years, and our thoughts and prayers will be with her in her new field.

Mr. Luman Beckett

Mr. Luman Beckett of Connecticut arrived in Alaska in October to be stationed at the Hudson Stuck Memorial Hospital in Ft. Yukon, where it is felt his many talents will prove a great asset. Mr. Beckett has had considerable medical experience, and has served as laboratory technician. He is an experienced photographer, and not the least of his talents is his ability to write. What is more important than all of this, is his willingness to serve and use his ability to further the work of the Church in Alaska. We are Grateful for his coming.

Rev. L. Russell Clapp



We welcome as recent additions to our Alaskan Staff, the Rev. Russell Clapp and his family. News of Mr. Clapp's appointment appeared in the August edition of the ALASKA CHURCH-MAN, but we felt you would enjoy seeing what a fine family this is.

Editorial

(Continued From Page 1)

in that the call to service has been so great that they have never considered the cost in material comfort.

If the Church meets this new budget, Alaska will be blessed in other ways. The new budget calls for the appointment of a Diocesan Missioner to spend his time traveling from village to village in the Interior of Alaska doing intensive work with the isolated people committed to our care. There are twenty villages in Alaska where every inhabitant is an Episcopalian one. About one-fourth of these have a full time worker of the Church. This missioner, if appointed, will provide the critically needed pastoral care for these needy and faithful members of our Church.

Another new item in the budget for 1950 is that for a priest for St. Elizabeth's Church, Ketchikan. There we have a fine congregation of Indian members of our Church. They critically need the help of their own priest to help them go forward in the faith. Our priest at St. John's Church has too much of a job there, as this thriving mission approaches self-support, to spend the time needed at St. Elizabeth's. This is a real need.

The other new appropriation for a priest calls for the appointment of a relief priest for the District. Under the rules of the Church, a priest is entitled to spend six months furlough in the States after the completion of three years' service in the Field. At the present time this means that our missions must go six months untended until the priest returns. Great ground is lost and our people suffer keenly without pastoral care, particularly in isolated areas. We need a priest who can supply these vacancies during fur-

lough periods. With fifteen priests active in the field, there would never be a time when he would not be needed.

Finally, but certainly not least, the new budget provides for the appointment of a nurse to be stationed at St. Thams' Mission, Point Hope, to minister to the Eskimos of that community and associated stations. The nearest medical work to Pt. Hope is 175 miles away and medical attention in the past has been limited to very infrequent visits of government nurses, and what little missionaries and government teachers could do. Those who live in great communities and who take adequate medical facilities for granted, cannot conceive what it means to be cut off in a most isolated region with no medical help. This is a critical need, if we are to minister to the whole of life as our Lord has commanded. We have a nurse who has volunteered for this great work, if proper provision can be made.

If this addition to our budget is to be subscribed in the great spring campaign that has been planned by the Church, then it will go into effect on July 1, 1950. That the Church can do it, we have no doubt. That the Church will do it, depends entirely on whether we, as Episcopalians, sit down and evaluate ourselves and our giving. If we, the great body of the Church, come to understand, even in a small way, where our real stewardship lies, then the battle will be won. If we can be led to admit that all that we have comes from God, and so we have the very real duty and responsibility and privilege of putting back into God's hands some part of that which He has given us, then surely our work may go forward. It will mean some sacrifice on the part of the Church. We may have to give up some percentage of the luxury and pleasure of our lives and apply those resources for a higher and more joyous cause, but surely any sacrifice we make for God's own command will be more than compen-

Editorial

(Continued From Page 19)

sated for in the joy of ministering in the cause of Christ in a real and compelling way.

The call of God comes to us all—"Go ye into all the world and preach the Gospel." Men and women in increasing numbers are being called to go into the fields of the world to preach the Gospel in person. Likewise, men and women in even greater numbers are called to stay home and speed them on their way. No one is totally exempt from this uncompromising command.

Just as the Church in the States is called to sacrifice, so in the same way and to an even greater extent are the congregations of the Church in Alaska challenged. We are proud of Alaska's record. We have always given generously to the work of the Church. Two congregations have become self-supporting and others are yearly getting closer to that goal. However, we cannot expect the Church at home to sacrifice materially to further our work unless we are willing to go a step further and really give of ourselves and more than do our share. We are confident that Episcopalians everywhere are feeling in a new way the challenge of the call of Christ, and likewise we know that the Church in Alaska will never rest until we stand on our own feet in the great cause to which we are committed.

Most important of all is the fact that our problem is basically spiritual. Our walk must be closer to God. First of all God calls for our consecration and our prayerful support. If our work is not of God, then all material provisions will be in vain. Certainly if we approach our task praying for God's guidance and blessing in all that we do, then there will be no limit to the material support. "Seek ye first the Kingdom of God and His righteousness, and all other things will be added unto you."

St. Phillip's

(Continued From Page 15)

work, and when building commences next spring there will be just that much more to work with.

Bishop Gordon has been most generous with his financial and moral support. His response has done much to hearten the parish in the undertaking of this no small project of St. Philip's. The congregation, to show its thankfulness for the manner in which the Lord has prospered us in this, and for the Bishop's help, has, in addition to the required District obligations, sent five dollars each month to Fairbanks that others might too receive some aid.

A year from now the people of St. Philip's Mission hope to be able to send to THE ALASKAN CHURCH-MAN pictures of a new parish hall.

Ed. Note:

A letter has just been received from Bishop Gordon, at present visiting our Southeastern missions, which says in part, "Here at Wrangell the work has shown wonderful progress under Fr. Hall. It is remarkable what has been done in his short ministry. The whole Church has shown new life here and occupies a fine position of respect in the community. Fr. Hall has given a great deal of time to the hospital (this is the Bp. Rowe General Hospital of which Fr. Hall is Treasurer) and is in fact, if not in name, the director of the hospital, and the work has not been easy." We are happy to have this information to include with Fr. Hall's story of the new parish hall.

Missions and Staff

Allakaket	St. John's-in-the-Wilderness	Miss Amelia H. Hill, R.N. (on furlough) Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Warren R. Fenn (on furlough)
Anvik	Christ Church	The Rev. Albert J. Sayers The Rev. B. F. Peterson Miss Mary E. Rowley, R.N.
Cordova	St. George's	The Rev. Mervin L. Wanner
Douglas	St. Luke's	The Rev. Samuel A. McPhetres
Eagle	St. Paul's	Mr. L. A. Crosson Miss Grace M. Crosson, R.N.
Fairbanks	St. John's	Mr. Walter Benjamin
Ft. Yukon	St. Matthew's	The Rev. Albert N. Jones
	St. Stephen's	The Rev. Wilfred C. Files The Rev. Albert E. Tritt Mr. Ned Thomas
	Hudson Stuck Memorial Hospital	Edward H. Dunn, M.D. Miss Bertha E. Mason, R.N. Miss Lois W. Wendt, R.N. Miss Marion Grout, R.N. Mrs. Christie B. Newbert Miss Rebecca Drane, Secy. Mr. Luman Beckett Mr. Alvin T. Rowe Mr. Grafton Bergman Mr. Silas John
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. Elizabeth's	The Rev. John K. Watkins
Kivalina	St. John's	The Rev. John K. Watkins
Nenana	Epiphany	Mr. Milton Swan
	St. Mark's	Dss. A. Kathleen Thompson Miss Martha I. Webb Miss Pauline E. Watts Miss Dorothy Vinson, R.N. Mr. Fred Mueller
Pt. Hope	St. Thomas'	Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp
Sitka	St. Peter's-by the Sea	The Rev. Henry H. Chapman
Tanacross	St. Timothy's	The Rev. Roy E. Sommers
Tanana	St. James'	Mr. John S. Martin Mr. Henry Moses
Valdez	The Epiphany	The Rev. Mervin L. Wanner
Wrangell	St. Philip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Chalkitsik	Mansfield	Tolovana
Arctic Village	Cut Off Village	Minto	Salmon River
Beaver	Healy Lake	Noatak	Shageluk
Christian Village	Hologochaket	Northway	Skagway
Circle	Hot Springs	Petersburg	Stevens Village
Coschaket	Hughes	Pt. Lay	Tetlin
	Kotzebue	Rampait	Venetie



The Alaskan Churchman

XLV

February 1950

No. 1



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER

Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

The Bishop
The Rt. Rev. William J. Gordon, Jr.

The Secretary-Treasurer
Wilma D. Butler

The Council of Advice	The Examining Chaplains
The Rev. Warren R. Fenn	The Rev. Warren R. Fenn
The Rev. Wilfred C. Files	The Rev. Roy E. Sommers
The Rev. Henry H. Chapman	
Mr. Edward V. Davis	
Mr. M. C. Edmunds	
Dr. W. M. Whitehead	
	The Chancellor
	Mr. Edward V. Davis

The Woman's Auxiliary

Mrs. James C. Ryan, President
Box 1841, Juneau

Mrs. Raymond C. Lee
Treasurer and Custodian of the U.T.O.
Box 552, Seward

Non-Parochial Clergy

The Very Reverend Chas. E. Rice, retired
Dean Emeritus of Holy Trinity Cathedral
Juneau, Alaska

The Reverend E. A. McIntosh, retired
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Reverend Edward M. Turner
281 Fourth Avenue
New York 10, New York



The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the
Missionary District of Alaska
of the

Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor
Miss Wilma D. Butler, Business Mgr.

Subscription Price

Two Dollars for Five Issues

Five Years for Five Dollars

Please make checks and money
orders payable to

THE ALASKAN CHURCHMAN
(Box 441)

Fairbanks, Alaska

Member National Diocesan Press

February, 1950

ALASKA 2000 A.D.?

Just one hundred years ago, as the last half of the nineteenth century broke upon the horizon, the territory that now comprises the populous state of California was a vast disorganized gold field.

Fifty years later, the State of California had emerged and had begun a great era of advance. Today, after 100 years, California represents the most prosperous and fastest growing section of the United States and gold represents a small part of its economy.

Fifty years ago the Territory of Alaska was largely one vast gold field and Alaskan gold was in the mind of every adventurer. Few thought of any other attractions and economic advantages that "Uncle Sam's Icebox" might offer. No one really dreamed that Alaska today would be a land where gold was not the center of interest; not many foresaw that fishing and construction and farming and a growing number of small businesses might hold much of the stage after 50 years.

The present Territory of Alaska has emerged from the cocoon of a disorganized gold rush—a territory growing in wealth, population, and influence—a territory approaching, we hope, a place with sister states in our federal union.

We do not pretend to say that Alaska will in the next 50 years rival the attractions of the State of California. Yet we who have made Alaska our home and who expect to spend the rest of our lives here can look with a great and reasonable hope to the years to come.

Success and greatness in Alaska do not lie necessarily in a vast population. India and China have their teeming millions and for that very reason almost unsolvable problems. As far as we can foresee, Alaska will never become heavily populated. None of us knows what the future holds or what discoveries may be made, but with the limitations of our vision we cannot reasonably hope for a population per square mile to compare with most of the areas of the world today.

However, Alaska does present wonderful opportunities for growth and our prayer to Almighty God is that it may be permitted to go forward unobstructed in steady progress. All of us realize that a great part of our economy at the present is on an unnatural basis. None of us really likes to think that our Territory is largely sustained by wealth used to make it an armed fortress. We do not deny that this is, unfortunately, necessary, but we can look and pray and plan for a day when this shall cease.

Alaska's problem is, as has been pointed out, that few of her inhabitants ever really put their roots down. There is the old cry that her wealth is drained off by Outside interests; that her resources are tapped to be used elsewhere; that the hearts and minds of many of her residents are not in and for Alaska. This situation will change.

More and more men and women are beginning to look to Alaska's flag as the flag of their destiny. Fine men and women are beginning to call themselves Alaskans and to plan to throw

(Continued on Page 8)



OLD ALICE, INDIAN COMMUNICANT AT NENANA
Said to be almost a hundred years old

Bishop's Residence Memorial To Bishop Rowe



The Bishop Rowe Memorial Building

Late in 1942 just after the death of The Rt. Rev. Peter Trimble Rowe, first Missionary Bishop of Alaska, a fund was raised to erect a Bishop's Home and District center for Alaska as a memorial to Bishop Rowe.

Bishop Rowe had made his home in Victoria, British Columbia, and had maintained his office in Seattle. So there was no residence for a bishop in the Territory of Alaska.

Almost fifty thousand dollars was raised for this memorial building, but because of the war years no building could be done. Later we discovered that because of the great increase in building costs it was impossible to build what we needed with the funds in hand.

So with the approval of the Overseas Department of the National Coun-

cil an attractive residence was purchased in Fairbanks as a home for the Bishop of Alaska. A small apartment was set up in the house for the Secretary-Treasurer of the Missionary District and this house will be the Bishop Rowe Memorial Building.

We hope to build a small office building on a lot adjoining the house to serve as an office for the Missionary District, and a permanent apartment will be provided in this building for the Secretary-Treasurer. This will enable us to use the present apartment in the Bishop's House for the use of missionaries passing through Fairbanks.

We hope that as years pass the House may be equipped and improved to conform as closely as possible to our original plans for the Memorial. Already the Woman's Auxiliary of the Diocese

of Washington has given us the funds they have been holding to equip the library in the Memorial and plans are underway for this remodeling.

The House is centrally located in Fairbanks, the most convenient point for reaching all of our missions in the Territory, and has made the work of the Bishop simpler and easier in many ways and has been a comfort and a joy to his family. The years of usefulness ahead for this building will indeed be a living and lasting memorial to the man who did most to build the foundations of the Church in Alaska.

A splendid portrait of Bishop Rowe, painted by Neal Ordayne, hangs in the Memorial House, and this is a constant reminder of his lasting impact and loving influence in the land that he loved so well.



The Rev. and Mrs. John Kenneth Watkins, Jackie and David.

Fr. Watkins has served for three years as Priest-in-Charge of St. John's and St. Elizabeth's in Ketchikan. He goes to the States on furlough in June, but we are thankful that he plans to return to Ketchikan with his family in December.

THE ALASKAN CHURCHMAN needs more subscribers. Will you not help us by renewing your subscription promptly and by encouraging your friends to subscribe. We will be glad to send sample copies to any addresses that you may send us.

ALASKA—2000 A.D.

(Continued from page 1)

their lot in with us for the days ahead. That is what the Alaska of the future offers.

We can see a group of stronghearted men and women who call themselves Alaskans, and in the years ahead we can see their sons and daughters growing up proud of their heritage. That is our aim and ideal—to grow firmly and soundly using the wonderful material resources with which God has blessed Alaska.

We who are serving in God's Church in Alaska feel also that Alaska's future lies with the Church. Long before the gold rush missionaries came to Alaska with no thought of personal gain. They came not to get but to give. Alaska today needs more of that spirit in all her population. Too many men and women come to Alaska today with only the thought of what Alaska can give them, with no concern for what they can give to Alaska.

God has given us everything that we have. He wants us to use it and be happy. He wants us to enjoy ourselves in the world with the things that He has made. So in order for us to enjoy these things—our own lives and the material gifts of God — He has given us some simple instructions and ways of living—not to bind and restrict us, but to help us use the things He has given so freely.

Too many of us today have accepted God's great gifts, but have completely ignored his help in using them, so we have managed to make a rather complete mess of our lives. We firmly believe that if the great land of Alaska is to be a strong and influential country 50 years hence, then we must not only put our roots down physically, but we must also anchor ourselves spiritually.

We must have the aim and purpose and moral compulsion in our lives that only God can give. We must look around ourselves and take a stand for that which is good. In the same way we must look searchingly around us and take a firm stand against that

which is bad—in our own lives, in our community, in our Territory, and in our country. God has entrusted this battle to us along with His many material gifts, and if we take the one without the other, then our ultimate hopes are futile almost from the beginning. The responsibility is ours as individuals and when anyone fails to do his share, then the whole cause is permanently weakened.

During the past years Alaska has grown and progressed greatly. The future looks very bright. Yet there is no assurance of spectacular success or sensational developments. Our permanent growth will be slow; we will encounter many obstacles; many will weaken in the fight and fall away; yet the spirit that is truly Alaskan will go forward.

The Territory has been built on hard work. Hardly a square foot has been settled permanently without great physical exertion, but much has been established firmly and much more can be done. Those who come to Alaska looking for an easy life and easy money will not last and Alaska will not miss them. A great asset of any frontier country is that it weeds out the weak and leaves the strong.

So in the Territory of Alaska we look to the next 50 years with hope and confidence, and our message to Alaskans now and Alaskans to come is that we must press forward with physical and spiritual strength to take up the heritage that God has given us.

The highest mountain peak on the North American continent is Denali (Mt. McKinley) 20,300 feet above sea level. The peak was first climbed in 1913 by a party led by the late Hudson Stuck, Archdeacon of the Yukon from 1906-20. The Archdeacon wrote a book about this feat titled **THE ASCENT OF DENALI**. Archdeacon Stuck also wrote three books on travel in Alaska that remain the classics on this subject—**TEN THOUSAND MILES WITH A DOG SLED; A WINTER CIRCUIT OF OUR ARCTIC COAST, and VOYAGES ON THE YUKON AND ITS TRIBUTARIES**.



The Rev. and Mrs. Samuel A. McPhetres of Holy Trinity, Juneau, with Sammy, David, Stephen and Johanna.

The Rev. Warren R. Fenn, Rector of All Saints' Parish, Anchorage, for the past sixteen years, returned from medical leave to take up his work in Anchorage early this month. Fr. Fenn is wonderfully improved and we thank God for restoring him to the work in this needy field.

The Rev. Albert J. Sayers has been supplying All Saints' since July, 1949, and has done splendid work in Anchorage. Mr. Sayers has been transferred to St. Mark's Mission, Nenana, and has succeeded the late Rev. Robert H. Reid, Jr., as priest-in-charge of St. Mark's Mission, the Chapel in the town of Nenana, and St. Barnabas' Mission, Minto. It is good to have this most important post manned once more. Mrs. Sayers and young son, David, are in residence with Mr. Sayers in Nenana.

Epistle From an Eskimo Layreader

Point Hope, Alaska
December 30, 1949

Dear Sir, Bishop Gordon,

We had fine weather Christmas days, everybody happy. I'm glad myself no one make any complain about their presents, that we made for them, my wife and myself. We don't miss—every one had a present from the Mission. I give up searching the package that you said from M. W. (Montgomery Ward) for Church Council. I couldn't fine it, maybe we save it for next year if we find. I found canvas gloves 7 dozen that was in the cigarette case. That case come with freight last summer. In invoices said it coton of cigarettes it doesn't said repack, either. That's why I couldn't find it. (Small, assorted supplies on the annual freight shipment to Pt. Hope are usually packed in one box and labeled "repack"). I use for men's present some left over. I pick out for Church Council some good second-hand pants and shirts with it and make extra for them—same way choirs.

I hate to tell you one thing. I notice last month in the mission warehouse, animal was living ther I don't know how long been ther. A weasles has been destroy almost all army blankets that was in one bundle. Never happen befor, even lots of mice around mission house last spring before Harriot (young seminarian serving Pt. Hope last summer) came. I had to shoot them with my 22. (rifle) one time because them things spoil something when they get in to it. Perhaps that weasles get ther same.

I couldn't find any trap around the Mission to catch that bad animal, even store has no trap, so I had to make my own broken trap after fix up set in the warehouse finally got him I kill it already. I still set one I expect another one some time. I hope I don't get scold too much, can't help that.

I had accident myself just three days before Christmas. I was out hunt seal above the Mission. Come home through the Mission House to fill

lanterns in basement (lanterns kept there to keep the mission food supply from freezing). After I got through filling come out through mission house front door I slip from top of steps, slide down roughly, land the hard surface—that little platform, hurt myself, and I got home lay down in bed swell up quick where they hit.

I disapointed (not to be there in church) Christmas Eve, but I ask God give me health to be their. I think I got answered my prayer. I'm leading Carol Service, and go home lay down again, and that was swell (up) again that evening. I ask another help Christmas Day, same way I'm in Church again, do the services and give out presents. I don't feel much pain. I finished presents by help Church Council, helping me give presents.

Next day, Monday, will be election day for new Village Council members. I'm one of them to be replace, my term up three years up. I wasn't ther that evening election was held in school house. I stay in bed—all my family go meeting, stay home all alone. After meeting over my wife come home she told me I was elected to be next president for this village of Pt. Hope. Gee Wiss, pretty near jump out of my bed, I was so surprise, so I wrote letter at once to Mr. Alexander (government school teacher) relation (in behalf of) another man. Answered me he couldn't do it, he said I got vote more than anyone else, gee wiss, what I'm gone a do? I'm not against the law if I do resign (I want to support the laws of the village so I ought not to resign), so just like no place to go from here. Trying to put me all kinds of activities, maybe that was God's plan. I don't know yet, still worrys me. Tomorrow last day for David. He was lead past three years, why shouldn't elect him again, maybe I will try. I don't care much about chief duty. I told Mr. Alexander I had to study lesson (Bible lesson) in week days before Sunday—wouldn't stop him only said people of Pt. Hope confidence on you.

No questions about offering. (We)



Eskimo Churchman leaving St. Thomas' Church
after service at Pt. Hope

Cemetery at Pt. Hope with unique whalebone fence made with 812 giant whalebone ribs from whales captured off Pt. Hope.



give our little money to the Church every first Sunday in the month ever since you left. I let you know about it next letter how much we received from January, 1949 to this December, 1949. Services pretty good every Sunday. Large congregations I remind them confirmation class try to be here (from trap lines) from February to March (for Bishop's visit in late February) ready for you. Don't worry about me. I'm alright again later getting better every day. I hope you very merry Christmas and happy new year all your family.

(Signed:)

Roy Vincent

Editor's Note: The above letter was written by Roy Vincent, Eskimo lay-reader and Interpreter for St. Thomas' Mission, Pt. Hope. No priest has been found for this field of over six hundred baptized Eskimos, so the responsibility for the work has been left with this faithful man and his helpers—the seven-man Church Council.

Roy has had very little opportunity of formal education as his spelling and terminology will indicate, but his Christian spirit and devotion and loyalty to the work committed to him shine through it all.

It should be of real inspiration and encouragement to the Church at home to know that while this most important post has remained unmanned these people, although babes in the faith and without many educational advantages, have carried on their own work. Three services weekly have been held with the Church Council taking turns with the addresses. Sunday School has met regularly and a Confirmation Class prepared. In addition great care has been given to the maintenance of the property of the Church in this isolated mission along the Arctic Circle. It is a real tribute to Roy Vincent and to the Church that this man was elected by his fellow villagers to be their President of the Village Council (or Chief) for the next three years and our prayers go with him in his new responsibilities.

NURSING IN MUKLUKS

(Cont. from Page 5)

The mission owns a complete set of dental instruments for extraction, and the nurse extracts! (A statement which rolls off the typewriter too easily!) Little Thelma was my first pullee. (When she can't find a splinter, she produces toothaches). All one week she kept asking, "when was I gonna pull her toof?" at the end of which week I decided the time had come. She sat in the Dispensary chair and watched preparations with the rapt attention one often focuses on a soda-fountain clerk. I chose the instrument which Gladys had previously pointed out as "the one to use" and, with a sudden burst of confidence and determination, applied the forceps. I suspect Thelma may have thought, as I did, that the roots of that baby tooth were imbedded in her wee toes, but she was a good trouper. Since then, I have added two more to my extraction record.

Second only to TB, liquor presents a great problem up here, and often a sad one. At 4 a.m. one morning, I awoke to a muffled pounding on my outer screen, an eery sound at the end of a dream. Raising the window, I saw Hester, who lives in a cabin just below the mission grounds, frantically gesticulating, with seven-year-old Ernest silhouetted in the cold starlight behind her. "It's Arthur—he's bleeding—he's bleeding to death—you gotta come quick!" It was not difficult to sense a drunken brawl in the words. I slipped on my slacks and mukluks, picked up my black kit, and set off with them. Hester kept babbling her story as we walked; Ernest's only comment was, "Hey, Ma, how many hours we got?" (to sleep before school!)

As the cabin door squeaked open, the scene was not unusual but one that raised a sudden lump in my throat. The beam of the flashlight caught, first, Arthur sitting in a drunken freeze on the edge of the bed, his face covered with blood from two forehead lacerations; Hester's brother lying between the stove and table in a deep stuporous sleep; one young Indian fellow sitting on a chair calmly holding a rifle; and a fourth sprawled on the back bed. Little four-year old Esau aimlessly ran around the room whimp-

ering with fear. A flickering light was being cast by strips of cloth burning in a greasy frying pan.

I fixed Arthur's cuts, listened to Hester tirading against the two younger men until they finally left, and persuaded her to let the two boys sleep in the vacated bed instead of with her and Arthur as they usually did. I left them then, with a final glance at the boys, fully-dressed in clothes that might have been fresh a few days before, snuggling up for warmth under a couple of dirty, tattered blankets, and each clutching whole slices of dry white bread which I had watched them hunt for in the only visible carton of "grub". On the silent walk home, my thoughts were heavy; my feelings strong.

During November and December, Nenana and the mission were blessed with the rare advantages of medical service de luxe. Dr. Vogel, of Duke University, working with the Alaska Department of Health, was here for ten days doing Eye, Ear, Nose and Throat work: refracting, examining, operating. Our small Dispensary was converted into a miniature operating room for the scene of seven tonsillectomies, a submucous resection, and an unscheduled repair of multiple facial lacerations on a young Nenana pilot. It was wonderful having a real live doctor in the house, and the service he rendered us all was invaluable.

Then for five whole weeks, we had the new Railroad Medical Unit in town, a mobile outfit of two re-converted railroad cars, carrying doctor, nurse, dentist, assistant, and X-ray technician in addition to three others.

A little bit of heaven in this hinterland! Almost everyone in Nenana and most of the people from Minto, an Indian village thirty miles away, reported to the unit for chest x-rays, physical examinations, and blood tests. Complete dental care was given all children, and emergency work done for adults. No end of praise has been expressed for the work that they did, and rightly so. It is great to know where to point the finger for active TB from these latest reports.

With each new day, I keep wondering—what next? A week ago Thursday I was elbow deep in my weekly wash when the telephone rang. Jack Swift, Nenana Railroad agent, put me through to the cook at Berg, a small section station nine miles from Nenana. "What should she do for a five-months pregnant woman who had measles, a bad sore throat was bleeding and having pains?" A "nurse" was expected on the passenger train in a half hour, but she needed help before that. I replied as best I could and went back to my laundry. An hour later, Jack phoned to say that the woman was not a nurse but someone to help the family with meals and such. Dr. Cranmer in Fairbanks felt that a nurse should be there. Would I go? He added that it would mean riding the rails in an open gas speeder, and that the mercury was hanging at 40 degrees below. Naturally, I said I would, and while he secured authority for me to ride the speeder and to control trains within a 30-mile radius, I planned my bulky outfit.

Shortly afterward, we were off for Berg, two of my Indian friends at the hand-controls, and I know it was a colder ride for them than it was for me, bundled up within an inch of my life. We arrived at Berg twenty-five minutes later. Only a green section house and a smaller, picturesque little cabin behind it broke the expanse of snow and spruce in this tiny out station. Fred Pete met us on the tracks and took me over to the cabin.

Inside, a kerosene lamp sent dim light over two beds and a crib. Two small children lay ill with the corrhiza and rash of measles, and from the corner bed Isabel Pete greeted me with a sweet smile and an almost inaudible voice, so involved was her throat. Hard



St. Mark's Church, Nenana

labor pains at two-minute intervals contorted her face, and I quickly realized that she was about to deliver prematurely. Unable to leave, I asked Fred Pete to phone to Jack at Nenana to reach Dr. Smith for any orders he wished to have carried out. The message came back in quick order, thanks to those keeping communications open along the line. Forty-five minutes after we had reached the cabin, and in the light of a tiny pen flashlight clipped to the bedsheet, the wee five-month baby boy was born, perfectly formed and alive, my first delivery entirely on my own, yet God seemed closer than ever that night to help me do what was right. The baby lived only a half-hour, too tiny to fight life's problems.

When all was over I went back to the section house to report to Dr. Smith, then sat down to a scrumptious supper prepared by Mickey, the cook. I decided to stay the night to watch Mrs. Pete, for her blood loss had been great. Mickey loaned me half a bed, and I had already made a toothbrush standard equipment in the black bag. All night I dreamt so realistically in fits and spurts that I all but dressed twice to make sure that Fred had not called me and that Mrs. Pete was not hemorrhaging!

Next morning, however, her blood

pressure had climbed back from its low margin, and everyone felt better! Tom Bagley, section boss, and Fred Pete then set to work thawing out their speeder for our trip back. They worked for an hour with a blow torch, standing out in a temperature which had dropped overnight to 51 below. Finally they summoned me, and we putt-putted off for Nenana. Tom feared a breakdown because of a limp carburetor, but somehow I knew we'd make it—as we did! The sun's rays were lovely, rising above the hills like a volcanic shoot, and then, all of a sudden around a rail-bend—the brilliance unfolded! Back in Nenana, I warmed my toes in the open oven of Swift's kitchen above the station. Another adventure ended, and a thrilling one.

As I write, the wind is rising outside the mission building, and the snow drifting. A perfect night for a warm log fire, and a favorite book or just thoughtful reflection. I shall take off my mukluks for a bit.



Bay Near Ketchikan

Mt. McKinley (Denali) 20,300 feet, first climbed by a party led by Archdeacon Hudson Stuck in 1913



Inspiring Anniversary Service at Sitka



Interior of St. Peter's-by-the-Sea during Anniversary Service

On the afternoon of Sunday, November 27th, a most inspiring service was held in St. Peter's-by-the-Sea, Sitka, commemorating the fiftieth anniversary of the first service held in the church on November 26, 1899.

The Church was packed and the sun was shining as the procession moved into the lovely little church built by Bishop Rowe. Members of the Sitka Ministerial Association were in the procession. The Rev. Henry H. Chapman, priest-in-charge, was in charge of the service and the Rev. Elwood Hunter of the Presbyterian Church, oldest minister in point of service in Sitka, read the lesson. Bishop Gordon preached the sermon speaking particularly of the role of the Church during the past half century in Alaska and the challenge, opportunity and solemn responsibility facing the Christian Church in

the years to come in the Territory of Alaska.

The Anniversary service was broadcast over the new Sitka radio station that had just gone into operation a few days before, making this the first service ever broadcast from a Church in Sitka.

A reception was given by St. Peter's Guild in the Rectory after the service. Among those present for the service from out-of-town were the Very Rev. Charles E. Rice, Dean Emeritus of the Church in Juneau, and Mrs. Rice, and the Rev. Samuel A. McPhetres, Priest-in-Charge of Holy Trinity Church, Juneau.

The following history of the Church in Sitka was compiled by Mr. Chapman particularly for this memorable occasion:

"Lay services were held in Sitka by an Army colonel whose name is not known. A Mr. Austin, who later became a Presbyterian minister, continued these services until 1885. After that date, services were discontinued until the arrival of the Right Reverend Peter T. Rowe, D.D., whose consecration took place in St. George's Church, New York City, November 30th, 1895. Bishop Rowe visited Sitka in April, 1896, leased a home for his family, then left immediately for the Yukon. His family arrived in June, 1896. Bishop Rowe returned from the Yukon in November, 1896, and held the first service in the Presbyterian chapel on Thanksgiving Day, November 26, 1896. Services were then held by the Bishop regularly, while he was in Sitka, up to March 1898. About June 4th, 1897, the Bishop left again for the Yukon, and services were discontinued until his return in October 1897. Services were then held until March 1898, when, as the Bishop had to leave again for the Yukon, he appointed Mr. John Dudley, U. S. Recorder, as Lay Reader. Mr. Dudley continued services until the arrival of the

Rev. Wallas Mortimer Partridge, Deacon, in July 1898.

The Rev. Mr. Partridge served as missionary in Sitka from his arrival in July, 1898, to the time of his departure in September, 1899. In that time a reading room was established, and regular Sunday services were begun and continued among the prisoners in the U. S. jail.

The first Confirmation was held on May 30th, 1897, in the Presbyterian Chapel, when a class of three, prepared by the bishop, was confirmed. Another class of three prepared by the bishop was confirmed March 16, 1898. Mrs. C. S. Johnson, wife of the U. S. judge, was confirmed September 18, 1898. Another class of three, prepared by the Rev. Mr. Partridge, was confirmed August 20, 1899.

In the summer of 1897, a Mr. and Mrs. F. T. Proctor of Utica, New York, visited Sitka as tourists, and saw that we had no church home. After returning to the States, they wrote the Bishop upon the subject, with the result that



The Rev. and Mrs. Henry H. Chapman, Dean and Mrs. Charles E. Rice at Sitka during the Anniversary Celebration

they promised to give \$2,000 toward the erection of a church building.

In the spring of 1898 the Hon. B. E. Bennett, U. S. attorney, who had been confirmed March 16th, 1898; Mr. W. Millmore, Mr. E. DeGroff, and others, interested themselves in purchasing a suitable site. The women of Sitka—Mrs. Johnson, Mrs. DeGroff, Mrs. Bennett, Mrs. Distin, and others, raised \$800 in Sitka and the lot was purchased for that sum. The Bishop secured plans in November, 1898, through the kindness of Mr. George C. Thomas of Philadelphia, and at his expense, for a church building. The architect was Mr. H. L. Duhring, Jr., of Philadelphia. Upon the Bishop's return to Sitka in May 1899, ground was broken for the new church. The cornerstone was laid by the Bishop with a service on St. Peter's Day, June 29, 1899; the Rev. Mr. Partridge assisting and Lieut. G. T. Emmons, U.S.N., and the clergy of the Orthodox Church being present. The church was finished at a cost of over \$5,000, and the opening service was held on November 26th, 1899; the Sunday before Advent. The church was consecrated on Easter Day, April 15th, 1900.

On January 15th, 1900, the Bishop called a meeting and formed a Pro-Cathedral Chapter with the following members: Judge C. S. Johnson, Marshal James Shoup, Capt. J. M. Pendleton, Gen. R. Freiderich, U. S. Attorney J. W. Dudley, Frank Woodcock, E. De Groff, Gen. Wm. Distin, W. P. McBride, Wm. Distin, Jr. The latter was elected Secretary-Treasurer. Mr. J. W. Dudley was appointed Lay Reader and to act as chairman in the absence of the Bishop. The Pro-Cathedral was called "St. Peter's-by-the-Sea."

In the spring of 1917, the Rev. George E. Howard arrived in Sitka and continued as Priest in Charge of St. Peter's-by-the-Sea until the spring or summer of 1924. In 1924, Mrs. J. H. Molineux was appointed Missionary in Charge, and conducted services and Sunday School until her retirement in 1942. For many years she was assisted by Miss Henrietta Barlow. Besides holding services and Sunday School, Mrs. Molineux prepared and presented numerous candidates for Confirmation. She carried on the work of the church faithfully, often under difficult and discouraging conditions, and is remembered

with affection by all who knew her.

Bishop Rowe died at his home in Victoria, B. C., on June 1, 1942. The Order for the Burial of the Dead was read in St. Luke's Church, Victoria, B. C. The Bishop's ashes were brought to Sitka on June 4, 1942, and were buried in the churchyard of St. Peter's by-the-Sea on Sunday afternoon, July 12th, by the Right Reverend John B. Bentley, Bishop-in-Charge of Alaska.

The Rev. William A. Thomas arrived in Sitka on November 11th, 1942, and served as Priest in Charge until January 12th, 1947. Before coming to Sitka, the Rev. Mr. Thomas had served at St. Thomas' Mission, Point Hope; St. Mark's Mission, Nenana; and All Saints' Church, Anchorage.

The Rev. Henry H. Chapman arrived in Sitka on September 1, 1948, having been transferred from Christ Church Mission, Anvik. On November 15th, 1948 a meeting of the congregation was held and the following were elected to serve as a Church Committee: Messrs. Neill Andersen, Max Boyer, Everitt Calhoun, L. F. Efaw, and H. H. Smith. Later, the Church Committee elected Mr. H. H. Smith Secretary-Treasurer."

PETER TRIMBLE ROWE

1856 — 1942

FIRST BISHOP OF ALASKA

1895 — 1942

Stone marking Bishop Rowe's grave at Sitka

TREASURER'S REPORT
Missionary District of Alaska
January 1 - December 31, 1949

	Expect- ation	Bishop's Fund	Good Friday	Am. Ch. Bldg. Fund	PBWR Fund	U.T.O.
Allakaket	\$146.00	\$ 5.00	\$ 6.00	\$ 15.00	\$ 5.00	\$ _____
Hughes	37.76	_____	_____	_____	_____	_____
Cut Off	30.25	_____	_____	_____	_____	_____
Anchorage	589.57	250.00	15.68	21.05	70.54	195.87
Anvik	242.62	_____	13.71	15.00	19.95	24.60
Hologachaket	5.90	_____	_____	_____	_____	_____
Shageluk	5.10	_____	_____	_____	_____	_____
Cordova	44.38	18.30	5.00	7.50	6.75	_____
Eagle-St. Paul's	201.55	14.00	2.50	_____	_____	_____
St. John's	38.74	12.50	.26	_____	_____	_____
Fairbanks	312.00	200.00	10.00	25.00	270.05	63.11
Ft. Yukon	403.50	37.91	_____	_____	38.45	_____
Arctic Village	11.50	_____	_____	_____	_____	_____
Beaver	10.25	_____	_____	_____	_____	_____
Christian Village	1.00	_____	_____	_____	_____	_____
Circle	28.56	_____	_____	_____	_____	_____
Salmon Village	_____	_____	_____	_____	_____	_____
Venetie	_____	_____	_____	_____	_____	_____
Juneau	200.00	200.00	10.00	_____	79.95	100.87
Douglas	20.00	_____	_____	_____	_____	_____
Skagway	17.00	_____	_____	_____	_____	_____
Ketchikan-St. John's	51.00	_____	_____	_____	_____	29.28
St. Elizabeth's	140.97	28.00	_____	_____	_____	_____
Annette Island	20.00	_____	_____	_____	_____	_____
Nenana-St. Mark's	420.99	_____	8.25	10.64	26.92	145.90
Canteen	187.88	_____	3.50	_____	4.36	_____
Minto	45.11	_____	3.00	_____	10.27	_____
Pt. Hope	50.67	_____	_____	_____	31.03	_____
Kivalina	75.81	_____	_____	_____	_____	_____
Kotzebue	_____	_____	_____	_____	_____	_____
Pt. Lay	35.71	_____	_____	_____	_____	_____
Noatak	_____	_____	_____	_____	_____	_____
Seward	32.35	_____	_____	_____	_____	_____
Sitka	219.44	24.10	7.35	16.36	32.00	40.00
Tanacross	148.79	_____	_____	9.35	_____	_____
Dot Lake	2.91	_____	_____	_____	_____	_____
Tetlin	2.53	_____	_____	_____	_____	_____
Tok Junction	20.00	_____	_____	_____	_____	_____
Tanana, St. James'	355.21	_____	_____	_____	_____	_____
Coschaket	2.25	_____	_____	_____	_____	_____
Hot Springs	14.05	_____	_____	_____	_____	_____
Rampart	8.10	_____	_____	_____	_____	_____
Stevens Village	31.62	_____	_____	_____	_____	_____
Valdez	20.10	10.60	5.50	_____	9.50	_____
Wrangell	153.54	5.00	_____	5.00	25.50	_____
Totals	* \$4,352.38	\$837.76	\$ 90.75	\$124.90	\$630.27	\$599.63

*\$150 was transferred from extra money received for Bishop's Salary Fund so that we paid our full quota for Expectation.

Missions and Staff

Allakaket	St.-John's-in-the Wilderness	Miss Amelia H. Hill, R.N. Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Warren R. Fenn
Anvik	Christ Church	The Rev. B. F. Peterson Miss Mary E. Rowley, R.N.
Cordova	St. George's	m. Valdez
Douglas	St. Luke's	m. Juneau
Eagle	St. Paul's	Mr. L. A. Crosson Miss Grace M. Crosson, R.N.
Fairbanks	St. John's	Mr. Walter Benjamin
Ft. Yukon	St. Matthew's	The Rev. Albert N. Jones
	St. Stephen's	The Rev. Wilfred C. Files The Rev. Albert E. Tritt Mr. Ned Thomas
	Hudson Stuck Memorial Hospital	Edward H. Dunn, M.D. Miss Bertha E. Mason, R.N. Miss Lois W. Wendt, R.N. Miss Marion E. Grout, R.N. Mrs. Christie B. Newbert Miss Rebecca W. Drane Mr. Luman Beckett Mr. Alvin T. Rowe Mr. Silas John
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. John K. Watkins
	St. Elizabeth's	m. St. John's
Kivalina	Epiphany	Mr. Milton Swan
Nenana	St. Mark's	The Rev. Albert J. Sayers Dss. A. Kathleen Thompson Miss Martha I. Webb Miss Pauline E. Watts Miss Dorothy B. Vinson, R.N. Mr. Fred Mueller
Pt. Hope	St. Thomas'	Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Skagway	St. Saviour's	M. Juneau
Tanacross	St. Timothy's	The Rev. Roy E. Sommers
Tanana	St. James'	The Rev. John S. Martin Mr. Henry Moses
Valdez	Epiphany	The Rev. Mervin L. Wanner
Wrangell	St. Phillip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Chalkitsik	Little Gerstle	Rampart
Arctic Village	Cut Off Village	Mansfield	Salmon River
Beaver	Hologochaket	Minto	Shageluk
Christian Village	Hot Springs	Noatak	Stever - Village
Circle	Hughes	Northway	Tetlin
Coschaket	Kotzebue	Petersburg	Tok Junction
		Pt. Lay	Venetie



The Alaskan Churchman

Vol. XLV

NOVEMBER, 1950

No. 4



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+I
MAGNIFY HIM FOREVER

Missionary District of Alaska

Office.
Box 441
Fairbanks, Alaska

The Bishop
The Rt. Rev. William J. Gordon, Jr.

The Secretary-Treasurer
Wilma D. Butler

The Council of Advice
The Rev. Albert N. Jones
The Rev. Wilfred C. Files
The Rev. Henry H. Chapman
Mr. Edward V. Davis
Mr. Harry Knights
Dr. W. M. Whitehead

The Examining Chaplains
The Rev. Roy E. Sommers
The Rev. Albert N. Jones

The Chancellor
Mr. Edward V. Davis

The Woman's Auxiliary

Mrs. James C. Ryan, President
Box 1841, Juneau
Mrs. Raymond C. Lee
Treasurer and Custodian of the U.T.O.
Box 552, Seward

Non-Parochial Clergy

The Very Reverend Chas. E. Rice, retired
Dean Emeritus of Holy Trinity Cathedral
Juneau, Alaska

The Reverend E. A. McIntosh, retired
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Reverend Warren R. Fenn, retired
Naugatuck, Conn.

The Reverend Edward M. Turner
281 Fourth Avenue
New York 10, New York

The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest

of the

Missionary District of Alaska

of the

Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor
Miss Wilma D. Butler, Business Mgr.

Subscription Price
Two Dollars for Five Issues
Five Years for Five Dollars

Please make checks and money
orders payable to

THE ALASKAN CHURCHMAN

(Box 441)
Fairbanks, Alaska

Member National Diocesan Press

NOVEMBER, 1950

Sometime ago the Church Periodical Club assigned to Mrs. Charles McCutcheon of Chehalis, Washington, the task of supplying the literary needs of St. Timothy's Mission, Tanacross. The Rev. Roy E. Sommers, priest-in-charge there, had requested magazines with plenty of pictures, and books written on the fourth grade level that he might use in teaching the Indians how to read. Mrs. McCutcheon, with the help of the women in Chehalis and her daughter, Kathleen, who is local librarian here in Fairbanks, secured the requested books, and in appreciation for her efforts Mr. Sommers has written her the following poem. (The word "Athabascan" refers to the type of Indian living in this section of Alaska.)

THE ATHABASCAN LEARNS TO READ

Rev. Roy E. Sommers

St. Timothy's Mission, Tanacross, Alaska

New trail, hard trail—Book he talkin',
Injun he no hear, no see.
Color-pitcher, savvy that kind—
Little black-track no talk me.

Moose-track in the mud, he talk me;
Track say "caribou" and "bear."
Little black-track on the book-trail
Lead me chase I no find where.

Red moon say, "Next day he hot one."

Yellow leaf say, "Soon be frost."

Blueberry say, "I ripe, you pick me."

Little black-track talk, I lost.

Ice he say, "I safe you walk on."

Wood he say, "I dry, burn hot."

Beaver say, "Big family this place."

Rat say, "Lotsa fur I got."

"Rat"—Muskrat

Listen wind he talk them pine-tree;

Listen bird make good-hear tune.

Owl say, "All the tribes they fightin'"**

Dog all night he howl that moon.

*Athabascan legend

Lots they talk me, wood and water,

Wind and fire, fish and bird—

This new book-talk he all right but

Got too many doggone word!

Book-write man he sure like bizness,

Pile up word I hard find out.

Long time hunt find what he talkin'—

Other word he talk about!

Noun, he say, she lotsa 'portant.

Verb he like, but I no care.

That kind no good eatin', drinkin',

Can't heat cabin, no can wear.

A-B-C I learn 'em easy—

Put together, make 'em sound

What he mean when put together,

That's what make my head go
'round!

"C-A-T" spell "cat" he tell me—

Small size links* he good catch
mouse;

No fool me! All "cat" got wheel on,

Haul pile-wood from shore to house.

* Lynx

"Cat"—Tractor

Book he talk me "pigs" and "horses,"

"Donkeys," "cattle," "goats," and
"hens."

Laska men don't savvy that kind—

Don't know "barns," or "coops," or
"pens."

(Cont. on page 16)



Interior—St. Matthew's Chapel, Fairbanks.—(Photo by Griffin's)

St. Matthews Parish Dares To Dream

By THE REV. ALBERT N. JONES

Rector, St. Matthew's Church

Fairbanks, Alaska

The United States appropriated \$209 million for National Defense construction, \$106 million to be spent in Alaska, or over one-half of the whole of the National Defense construction appropriation. Over forty million is to be spent in the Fairbanks vicinity. This information was obtained from a recent issue of the Fairbanks Daily News-Miner and was patterned after headlines occurring regularly during the past four years.

War effort had a six-months' decline following the cessation of fighting in the Pacific, but since that time national spending for the defense of the nation has contributed greatly to the income of the Alaskan people. This year's appropriation, because of the world as it is, has a very ominous ring. To the citizenry of Alaska the clink of silver has decided overtones of the clash of steel . . . for that matter, in the minds of many Alaskans they have become inseparable. Opportunity, as never before, presents itself to Christian Churchmen. With national conscription now in action, one inevitable result will be the sending of the finest young men of our country into Alaska territory. In recent years this Territory has been known notoriously as a rip-roaring, frontier gold camp. Alaska consumes a tremendous proportion of its income in supporting the alcoholic beverage industry. Only recently have the major towns decided that certain

classes of so-called professional women would no longer be countenanced in their municipal limits. Gambling is accepted as a harmless past-time as long as it stays within reasonable limits! The gold bullet is in a major proportion the symbol of Alaska. Counteracting such forces, the symbol would be that of the Cross and the Bible.

There are in Alaska many hard-working, home-loving, God-fearing, Christian people who are developing a wilderness into a Christian community. This conflict between unprincipled gold seekers and the home-loving citizenry is one that has its parallel in the development of every frontier country. The peculiar problem of today is that of affording the newcomer an equal opportunity to choose for good, rather than to be coerced into a non-good manner of living.

St. Matthew's Episcopal Church, Fairbanks, has been faced with that problem and within its limited resources has attempted to balance the scale in favor of good living. This can be illustrated in part by a summer program developed during the past two summers. The problem presented to the community was that of an influx of young college men to the area seeking high wages and employment with defense projects. Their ultimate goal was that of securing money with which to return to their college education. The Church's program started in a

About the picture: In 1947 the old St. Matthew's Church, built in 1904, was burned, and on Christmas Eve of 1948 the first service was held in the beautiful new St. Matthew's. It is a log structure, finished on the inside in natural wood, and is said to be the most beautiful building in Fairbanks. It stands as a symbol of a Fairbanks that will one day emerge from its present turmoil wrought by "growing pains."

minor way by providing temporary housing in the basement of the parish hall in the summer of 1949 for a group of students from the University of North Carolina, who found themselves financially limited in a very expensive community. These and other men lived in the parish hall until they secured employment and were able to live with the contractors. The interval in which the Church provided a home, we believe, established the principle that for these Christian people the Church is a home away from home. It was a constant reminder of the Christian home that they had left and of their responsibility in a new community to act as Christian gentlemen.

This first step we felt to be effective, and yet it did not achieve the real challenge of Christian leadership, that is, to provide people an opportunity to give rather than to receive.

In the summer of 1950 the program developed a step further, giving became possible as well as receiving. A group of students from the University of Toronto, who, after hearing of the high wages paid in Alaskan construction programs, came to Fairbanks and found there was no work available. They were Churchmen, and arrangements were reached whereby they stayed in the parish hall and in turn devoted a part of their day to doing work for the parish. The result of this program was the grading of the Church yard, the planting of a lawn and the painting of the exterior of the parish house. The Toronto students soon found that they had company. At one time there were represented among the young men staying in the parish hall, Roman Catholics, Quakers, Lutherans and Episcopalians. A result of St. Matthew's program will be the discussion of the Episcopal Church in Alaska among students of the University of Toronto, the University of North Carolina, the University of Syracuse, Haverford College and Magill University.

We have only begun to realize the op-

portunities available. The University of Alaska outside the city limits of Fairbanks; two large army installations adjacent to Fairbanks; Indian and Eskimo transients; construction workers and their families, all present a challenge and a responsibility for a Christian parish.

Perhaps dreaming is a waste of time, but there is a dream in St. Matthew's of the day when its financial resources will enable the parish to make the most of its wonderful opportunities. We can hope for the time when the young servicemen away from home can come to St. Matthew's parish hall on any day and find a directed program of spiritual guidance and recreation in a Christian atmosphere. We know the day will come when Episcopal families stationed with the military will look with confidence to the Church for advice and guidance in spiritual matters as well as social integration into a small community. We can see the time when transient Indian and Eskimo people will find an expert counselling service to relate the government agencies and the Christian program to their needs. Such activities will call for considerable in salary, which to date we cannot afford. Even though the small Christian civilian population is far outnumbered by the transient military and construction workers and bears most of the expense of providing the Church for the area, they, too, dream of St. Matthew's offering more in a growing community . . . more to make our community's growth wholesome, healthy and Christian.



Tetlin Gets a Chapel

By THE REV. ROY E. SOMMERS

The Indian village of Tetlin is one of the three or four settlements of major significance in the area ministered to by St. Timothy's Mission, Tanacross. Tetlin is a fairly stable community of some 80-odd souls, all native Indian save for the resident Alaska Native Service representative and his family. These Indian folk of the Interior have long been members of the Episcopal Church, having been reached by our missionary efforts around the same time as the people in Tanacross. (St. Timothy's began to function officially in 1912 after a good deal of painstaking spadework in the area by Archdeacon Stuck.) Less fortunate than their Tanacross neighbors, however, they have never had a church building of their own. Because of their peculiar geographic inaccessibility missionary visits to their community have been few and far between. Our ministry to Tetlin has always been sporadic at best, and the result is that "churchmanship" among these people is almost negligible alongside the comparatively advanced state of those at Tanacross. Only 30 miles separates the two communities as the crow flies, but unfortunately most travelers between Tetlin and Tanacross must depend on horse-power rather than crow-power.

An all-water journey involves some 90 tortuous miles over winding riverways, bucking a strong current if you are heading Tetlin-ward. An amphibious trip via the Highway cuts out 40 miles of river-travel but still leaves 26 miles on the road and 50 of meandering water. The winter route via Midway Lake means 42 miles down the Highway, a rendezvous with a dogteam, and 12 miles by sled.

The amphibious and winter routes assume that one has previously either (a) made arrangements (by radio) for some willing Tetlinite to come out and meet him (to the "Steel Bridge" for

water transport, to "Midway Camp" for the sled-ride) or (b) brought along in one's vehicle one's own boat or (for winter) dogs and sled. It might be added that the winter trip is practicable only when the weather is (a) not too cold to drive a motor vehicle and (b) not warm enough to ruin the dog-trail. The water journey can be fatally hampered by (a) not enough water or (b) too much ice.

This relative inaccessibility of Tetlin has been a major problem to the successive priests-in-charge of St. Timothy's Mission. The coming of the Highway and the mission's acquisition of a new half-ton Ford truck has been a tremendous help to the present incumbent, but even yet it is difficult to plan with any assurance a regular schedule of visitations to Tetlin throughout the year. Too much depends upon the weather and other variable factors.

For three years prior to the arrival of the Sommers in the summer of 1949 St. Timothy's had been without a priest-in-charge. While the congregation at Tanacross had the benefits both of a fairly competent lay-reader to carry on regular Sunday worship and occasional visits from visiting clergy for baptisms and Holy Communion, Tetlin was almost entirely neglected. Undoubtedly the presence of an actual church building in their midst plus a long-uninterrupted background of sound churchmanship helped immensely in maintaining the religious zeal of the Tanacross people despite the absence of a resident missionary. In Tetlin, on the other hand, there existed what amounted practically to a spiritual vacuum. Communicants had only the memory of past missionary visits to stimulate their loyalty. There was no Episcopal missionary, no church building, no layreader, and no firmly established usage of the Book of common

Prayer.

This then was the background for the building of St. Andrew's Chapel in Tetlin. Early after my first arrival there was lively discussion among the nucleus of true church-folk about the necessity for having a church building of their own. Services had been held in private homes and in the school-building, but neither arrangement could be regarded as wholly satisfactory. It was also recommended that a small cabin be erected to house the visiting missionary on his visits to the village.

The terms were that St. Timothy's Mission would foot the bill for materials and the people were to provide the labor. At the time I looked forward to the project with trepidation. I'm afraid I lacked confidence in my people. I imagined the job dragging on for years, taken up sporadically from time to time with ever-waning enthusiasm. I anticipated a need for many weary sermons nagging and exhorting the workers to action. I feared shoddy work, buildings unfit for a worthy purpose. In all of these matters I found my fears quite unjustified.

The plan set forth, as I extracted it bit by bit in a series of haphazard, hard-to-follow conversations in Tetlinese pidgin-English, was roughly as follows: Andrew David, one of the leading churchmen of the village, had offered to donate an entire building to the project. The only difficulty was that the building he was offering was some 66 miles away, amphibiously speaking. It was up to me to go and get it.

Andrew David's building was one of two frame cabins built on the shore of Midway Lake by Negro troops during World War II. He had received both of them as payment for some work done for the Army at the time. One was sufficient for his camping requirements at Midway. The other and larger of the two was unused and ideal for its newly intended purpose. Actually my own part of the project was simply

to dismantle the building and move it the 16 miles from Midway to the Steel Bridge, where the store-boat would come for it when ready, taking it back to Tetlin in as many installments as appeared necessary. (It turned out that two trips were necessary.)

As to the second building on the program, a cabin to house the visiting "ging-hee," this was to be a smaller, more compact building, made of logs. Titus David, who proved himself the spark-plug of the entire enterprise, undertook in the spring of 1950 an expedition for the securing of 60 logs. Meanwhile a site for the two new buildings was chosen on a level piece of ground on the edge of the village which had previously been prepared for a dance-hall, which never materialized. Some 60 good logs were sitting on the bank. But 60 fresh-cut logs on the bank and 60 peeled logs up on the building site were two different matters. Logs have to be peeled, I learned, and peeling a log is a more complicated process than peeling an apple. Moreover, the logs had been fetched not entirely without recompense to the workers. St. Timothy's Mission had purchased them at \$1.00 apiece.

On July 3rd I took advantage of a round-trip venture of the Tetlin boat to make a quick trip into the village and inspect the building project, still skeptical as to whether St. Timothy's Mission had invested wisely in church buildings or was merely the possessor of 60 useless logs.

What was my surprise to find that some 36 of the logs had actually been peeled since my last visit! They were in fact ready to be carried up to the building site. I learned that one David Sam, having time on his hands, had suddenly been inspired to do some log-peeling for the Church, hoping only for a carton or two of clothing by way of recompense. (He got them on my next trip in.) Things were beginning to hum!

(Cont. on page 9)

Alaska Shares in Nationwide Laymen's Training Program

A real milestone in the life of the Church in Alaska was passed with the coming of Mr. John C. F. Merrifield to the Territory during the month of October. Mr. Merrifield is the chairman of the Presiding Bishop's Committee on Laymen's Work for the Eighth Province. Accompanied by Bishop Gordon, Mr. Merrifield visited four strategic centers of the work in Alaska during a week of intensive traveling, covering over three thousand miles in visiting Anchorage, Juneau, Sitka and Ketchikan. A visit planned for Fairbanks had to be canceled because of the polio epidemic that threatened the town.

Because of the long distances and the relative isolation of the Church in Alaska, the Territory has seldom had

the privilege of having outsiders come in to encourage our people and present to them the aspects of the Church's program. As a result we tend to be provincial and it has been hard for many of our churches to get the feeling of the Church family over all the earth. Mr. Merrifield's visit did much to give us a new feeling of the corporate life of the Church and our part in it.

It was a new thing to our people to have the Church's work presented with real enthusiasm by a layman. We have been used to hearing from the clergy, but to have a businessman take a week off from his work, simply because of his devotion to the Church, to present the opportunities and challenges of her mission has given the Church people of Alaska a new impetus to assume great-



Rev. S. A. McPhetres, Juneau, Mr. Merrifield, and Bishop Gordon

er responsibilities in the task our Lord has entrusted to us.

The high point of this trip was at Sitka where a group numbering more than a hundred gathered to hear Mr. Merrifield's presentation. This church has shown a wonderful enthusiasm and growth under the splendid leadership of the Rev. Henry H. Chapman—Alaska's only native-born priest. Certainly the members of St. Peter's-by-the-Sea will go forward with a new spirit after hearing Mr. Merrifield's challenge.

At All Saints', Anchorage, another splendid group heard Mr. Merrifield, and at a vestry meeting with Mr. Merrifield a determination to go forward with the much needed program for building a new church and parish hall for all Saints', to meet the needs of

the inflated Anchorage population, resulted. (See article elsewhere in this issue.)

At Holy Trinity Church, Juneau, and St. John's Church, Ketchikan, our people heard this layman's presentation of the Church's Program with great interest, and certainly one real result in each of these parishes was a realization of the layman's responsibility to his Church in a new and real way.

Simply the knowledge that 2400 laymen of the Episcopal Church have been trained in the fundamentals of the Program of the Church is a fine inspiration to the Church, and certainly the Church in Alaska will bear fruit in the years to come from having had the opportunity of sharing in this nationwide reawakening and revitalization of the laity of our Church.



**Rev. H. H. Chapman, Mrs. Ray Rutherford, Pres. St. Peter's Guild, Sitka,
Mr. Merrifield**

Tetlin (Cont. from page 6)

I still wondered, however, what the next move was to be. On the morning of July 4th I delicately inquired of Jimmy Henry, our newly established lay-reader, when he and Titus planned to start moving the peeled logs. He in turn, after gravely considering the problem, explained that he would need help in the matter and delicately inquired if St. Timothy's could advance a bit of financial recompense to the helpers. There were 36 logs to be carried from the bank to the building-site.

My solution of the problem seemed to surprise him: "Well, Jimmy," I said, "we have the whole day ahead of us. Why don't you and I do it ourselves?"

Jimmy looked slightly askance at this. Apparently the idea of the ging-hee-kai (little missionary) contributing any actual physical labor to the project had never entered his head. He appeared just as doubtful of my ability to lift one end of a log as I had been of his and Titus' capacity for building a church. Overcoming his reluctance, I persuaded him to join me in hoisting a log. We actually carried one from the bank and proudly deposited it on the building site.

This occurrence created a mild sensation in the village. Ging-hee-kai was at work carrying logs! And able-bodied men in the village were sitting around idly! The situation was shortly rectified. Ging-hee-kai continued to carry logs, but he was joined by a host of willing fellow-workers. Titus David was especially active, being strong enough to shoulder a log single-handed. In a very short time all 36 peeled logs were resting on the building site. Everyone was immensely enthusiastic. Titus and Jimmy agreed that "it hadn't taken nearly as long as they thought it would."

From that day on I felt decidedly encouraged. On July 17th, having learned

(Continued on page 16)

Ft. Yukon Notes

The pictures on the following pages will introduce two newcomers to the Hudson Stuck Memorial Hospital, and an old friend. The old friend is Mrs. Christie B. Newbert, who left this month on regular furlough to the States. Mrs. Newbert has been matron and cook at the Hudson Stuck Memorial Hospital for the past three years, and has indeed earned a vacation.

It is hard to believe, as you look at the picture of Mrs. Newbert perspiring as she waters the garden in the heat of a Ft. Yukon summer, that there would be any need for the tremendous pile of wood shown in the accompanying photograph.

The two newcomers you read about in the August issue of the ALASKAN CHURCHMAN, but we had no pictures at that time. Miss Kibbe, pictured with the Bishop's plane in which she flew to Ft. Yukon, is now established in her work as Secretary-Treasurer for the hospital, and is well acquainted with the rigors of life above the Arctic Circle. Already she has experienced below-zero weather when the mercury dropped to 30° below . . . that wood pile has a considerable dent in it!

Miss Flo Hester was mentioned in our article on summer volunteers, and we are happy to announce that she has agreed to stay on at the hospital as a member of the regular staff for a year, serving as cook and matron during the absence of Mrs. Newbert, and working with Dr. Kepler in the laboratory. The picture of Miss Hester with the dog-team would indicate that she is fast making the transition between life in warm, sunny North Carolina and life in the cold Northland.





Miss Helen Kibbe and the Bishop's plane.



Mrs. Newbert in the potato patch—
Hudson Stuck Memorial Hospital in background



Miss Flo Hester and the Mission dogs



Winter wood supply for the Hudson Stuck Memorial Hospital, Ft. Yukon.

All Saints' Church

Anchorage, Alaska

"OUR BUILDING PROGRAM"

By

THE REV. ALBERT J. SAYERS, RECTOR

By moving the Church School supply cupboard into the Parish hall and placing it in such a position that it would not take up valuable space from the five classes that meet there we were able to provide a six-by-seven-foot area for a fourth grade class in a hallway that leads to the Church nave upstairs. When this move was made there were only seven in the class, including the teacher, and although it was a little crowded they did have a meeting place with some privacy after all the classes were in place. However, unfortunately for this fine arrangement, the class has taken on three new members. Now they have no place to meet unless they move into the parish hall which is already crowded with five classes. The Rectory kitchen is not now being used for a class but it is too small to hold these nine faithful youngsters and their teacher.

This problem of inadequate space has had to be faced in All Saints' for the past five years or more as the parish has outgrown the facilities which were adequate for a town of 3500 people. All Saints' now has a congregation of over 500 and serves a population of 30,000 exclusive of the families living at Fort Richardson. The church building which was erected when Anchorage was a tent village seats 70 in the nave. In late years it has not been unusual to have the church filled for the eleven o'clock service. To ease the overcrowding, a third service was started one year ago. This is a family service with children and parents present. Seventy-five is not an unusual number for this service even though the pre-school children meet for their service in the parish hall. At this date there are

more than 100 enrolled in the Church School which represents a little more than one-half of the children connected with Church families.

Five years ago a building fund was started which grew slowly. An opportunity presented itself two years ago for the parish to purchase two lots at a price about one-half of their true value in a splendid location. Last year the necessary \$5500 was raised within the congregation to pay for the new property and thus the first hurdle was cleared towards a new All Saints'.

The next problem was that of the decision on the type of structure to be erected. The building program had to provide not only for a Church and parish house, but also for a rectory. It was decided to build these three units under one roof. Preliminary floor plan sketches were drawn and after much study and many changes the architect produced the first drawings which show promise of an attractive and adequate building. These drawings were paid for by a member of the congregation so at this point all bills are paid and the parish has more than \$1000 in the Building Fund without an all out drive for contributions.

In the late summer pence cans were placed in the homes of the members of the congregation. Everyone was asked to place one penny per meal in the cans, the proceeds of which were to be used to help pay for the architect's drawings. There has been a splendid response to this project and when the cans are brought in for the final time in November it is expected that they will have produced from \$700

to \$800. They will be put into use again next year.

The Vestry has put an item of \$150 per month to go into the Building Fund in the 1950 Budget. Besides this All Saints' parish will have to put on a Building Fund drive next year to raise at least \$25,000. The present location of the church and rectory is valuable as a business site and will be sold to help in the building project. Money will have to be borrowed and then we will have to ask the National Council of the Church for help. It is difficult at this stage to estimate the cost of our new plant, but we do know it will be well over \$100,000. That sounds like a tremendous sum, but money does not go far when one is building in Alaska. Even with this expenditure we will have no more than what will be adequate for a parish in a city of 30,000 people.

Our plans at this time call for a Church nave to seat 225 people, a parish house with the rector's study, a

large guild room, 4 class rooms, and a three-bedroom rectory. There is to be a full basement under the entire building which will provide a large parish hall, kitchen and several additional classrooms. The building will be of frame construction which is most economical.

October 15 was Loyalty Sunday in All Saints'. After the eleven o'clock Eucharist, the congregation marched up to the new building site for the ground-breaking ceremony. The rector led in the saying of the 84th Psalm, a prayer and the singing of the Doxology, after which Mr. Chris Edmunds, for 23 years the parish treasurer, turned the first shovel of earth. Thus the congregation of All Saints' launched out on a building program which, when completed, will provide the parish with adequate facilities to take care of an ever expanding work. We beg of your prayers for this project that this beginning, under God, may lead to a worthy end in the not-too-distant future.





Mr. Chris Edmunds breaks ground for new building while Fr. Sayers and members of All Saints' congregation look on.

Nenana Notes

As this issue of the ALASKAN CHURCHMAN goes to press, Dss. A. Kathleen Thompson is convalescing at the Virginia Mason Clinic in Seattle, Washington. Deaconness, as she is affectionately called by young and old alike, left for the hospital early in November, and to date it is reported that she has had an operation and is recovering. Just when she will return to her schoolroom at St. Mark's Mission in Nenana, and the thirty-seven children eagerly awaiting her there, is not known at this time.

Just prior to Deaconness' leaving for Seattle, Miss Mary Ann Hakes, who had given six months to St. Mark's Mission to help out during Miss Watts absence on furlough, had left Nenana to come to Fairbanks and take up a position at Ladd Air Force Base. Because of governmental red tape, Miss Hakes had to delay a few days before beginning her new work, and when she heard of Deaconness' illness, volunteered immediately to return to Nenana to help out in the emergency. This meant, of course, that Miss Hakes had to give up her job for it could not be held open indefinitely. We can only say that we are grateful.

During Dss. Thompson's absence Miss Martha I. Webb, housemother, will be in charge of the mission, and while she and Miss Hakes together would be able to take care of the task of being mother and father, cook, seamstress and laundress to thirty-seven Indian and Eskimo boys and girls, there was still the job of teaching school. To alleviate this situation, Miss Almeria Gordon, who has had teaching experience and was doing evangelistic work at St. Stephen's Mission, Ft. Yukon, was asked to go to Nenana to carry on this phase of Deaconness' work. Miss Gor-

don will teach and hold services in the church there.

Miss Pauline Watts, assistant housemother at Nenana, whose regular furlough to the States had been extended due to ill health, will be back with us early in December. We are pleased to have Miss Watts returning for her second term, and the children will be especially happy to have her back in time for Christmas.

And we are not forgetting Miss Dorothy Vinson, our nurse at Nenana. We have saved her news for last because it is special. On December first Miss Vinson leaves St. Mark's Mission and the Missionary District of Alaska to return to her home in Missouri where she will be married sometime in December. Miss Vinson's going will be felt by the townspeople of Nenana, as well as those at the mission. In the year and a half that she has been with us she has proved her worth on more than one occasion, and many of you will have read of her busy life at Nenana, not only in a previous issue of the ALASKAN CHURCHMAN, (February, 1950) but also in FORTH magazine and her local newspapers. Following her marriage, Miss Vinson will return to Nenana to live in the community as Mrs. Allen Hall.

Many Thanks!

In the last issue of the ALASKAN CHURCHMAN we published an appeal for more subscriptions and renewal of lapsed ones. We want to take this opportunity to say thank you for your most gratifying response.

Tetlin— (Cont. from page 9)

that the Tetlin store-boat was planning to make some more trips in to the Steel Bridge and would be prepared to take back some good-sized chunks of lumber, I took a team of three Tanacross lads experienced in house-wrecking and set to work on "Andrew's other cabin" at Midway Lake. It was a tough job, made tougher by rain on the first day, heat and mosquitos after that, but we had the whole thing dismantled by the evening of the 19th.

The problem that haunted me here was what to do with the lumber once we had it neatly piled up. It had to be hauled some 16 miles from Midway to Steel Bridge. On the 18th I made an experiment of hauling a load in the mission's little half-ton truck. The only alternative would be to hire someone's larger truck at considerable expense, granting that such a truck would be available. The little half-ton took a woefully small load, but it seemed to be the answer. Throughout the afternoon of the 18th and most of the 19th I shuttled the little vehicle back and forth carrying the dismantled building from Midway to Steel Bridge. It took a total of 10 round-trips or some 320 miles. Meanwhile my Tanacross boys, Moses Thomas, Johnnie Jonathan, and Paul Henry, continued the dismantling and did a fine job of it until with the last journey not one board of any significance remained.

On July 21st I made another journey into Tetlin to find that an excellent start had been made on the small log cabin. On the 22d the men of the village joined me in hauling up the dismantled building from the bank to the site. The same day a group directed by Titus David and Jimmy Henry laid out the measurements of the chapel and put in a sturdy foundation of carefully buried posts.

On July 24th (no work on Sunday) the floor was laid and the walls had

begun to rise. The work was now sheer carpentry (i.e. no more of the "unskilled labor" in which I could lend a hand) so I left the following day, feeling pretty good about the whole thing. I learned later that the roof was on before the end of the week.

The first service in St. Andrew's Chapel, conducted by Layreader Jimmy Henry, took place on August 13, 1950. The whole village turned out. The building is up and the people are proud of it. Improvements on the interior will continue to be made from time to time. Jimmy Henry's chief delight is the chapel's "ring-bell," which makes a joyful noise unto the Lord every Sunday morning now.

THE ATHABASCAN—

(Continued from page 1)

'Partment house or elevator — —

Nothin' them where I sit down.

"Kitchen," "parlour," "bathroom," "bedroom,"

Same to me like "verb" and "noun."

Sunday morning, bell be ringin'—

Listen ging-hee* church he make;

Prayer we prayin', hymn we singin',

All them word out book we take.

*ging-hee—Preacher

New trail, hard trail—why I follow?

Why get tangle all them brush?

Jesus Chris' He talk them black-track—

So long time I keep on mush!

We wish you
a Joyful Christmas
and
God's Blessing
thru the New Year

Missions and Staff

Allakaket	St.-John's-in-the Wilderness	Miss Amelia H. Hill, R.N. Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Albert J. Sayers
Anvik	Christ Church	The Rev. B. F. Peterson Miss Mary E. Rowley, R.N.
Cordova	St. George's	m. Valdez
Douglas	St. Luke's	m. Juneau
Eagle	St. Paul's	Mr. L. A. Crosson Miss Grace M. Crosson, R.N.
Fairbanks	St. John's	Mr. Walter Benjamin
Ft. Yukon	St. Matthew's	The Rev. Albert N. Jones
	St. Stephen's	The Rev. Wilfred C. Files
		The Rev. Albert E. Tritt
		Mr. Ned Thomas
		Miss Almeria Gordon
	Hudson Stuck Memorial Hospital	Dr. Milton O. Kepler Miss Bertha E. Mason, R.N. Miss Marion E. Grout, R.N. Miss Addie Mae Page, R.N. Mrs. Christie Newbert (on furlough) Miss Helen Kibbe Miss Floride Hester Mr. Alvin T. Rowe Mr. Silas John Mr. Grafton Bergman
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. John K. Watkins (on furlough)
	St. Elizabeth's	m. St. John's
Kivalina	Epiphany	Mr. Milton Swan
Nenana	St. Mark's	Dss. A. Kathleen Thompson Miss Martha I. Webb Miss Pauline E. Watts Miss Dorothy B. Vinson, R.N. Miss Mary Ann Hakes Mr. Fred Mueller
Pt. Hope	St. Thomas'	Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Skagway	St. Saviour's	m. Juneau
Tanacross	St. Timothy's	The Rev. Roy E. Sommers
Tanana	St. James'	The Rev. John S. Martin Mr. Henry Moses
Valdez	Epiphany	The Rev. Mervin L. Wanner
Wrangell	St. Phillip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Chalkitsik	Little Gerstle	Rampart
Arctic Village	Cut Off Village	Mansfield	Salmon River
Beaver	Hologochaket	Minto	Shageluk
Bettles	Hot Springs	Noatak	Stevens Village
Christian Village	Hughes	Northway	Tetlin
Circle	Huslie	Petersburg	Tuk Junction
Coschaket	Kotzebue	Pt Lay	Venetie



The Alaskan Churchman

Vol. XLVI

FEBRUARY, 1951

No. 1



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER



Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

The Bishop
The Rt. Rev. William J. Gordon, Jr.

The Secretary-Treasurer
Wilma D. Butler

The Council of Advice

The Rev. Wilfred C. Files
The Rev. Henry H. Chapman
Mr. Edward V. Davis
Mr. Harry Knights
Dr. W. M. Whitehead

The Examining Chaplain

The Rev. Roy E. Sommers

The Chancellor

Mr. Edward V. Davis

The Woman's Auxiliary

Mrs. Edward Meier, President
Box 1423, Anchorage

Mrs. Raymond C. Lee
Treasurer and Custodian of the U.T.O.
Box 552, Seward

Non-Parochial Clergy

The Very Reverend Chas. E. Rice, retired
Dean Emeritus of Holy Trinity Cathedral
Juneau, Alaska

The Reverend E. A. McIntosh, retired
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Reverend Edward M. Turner
Chaplain, U.S. Navy

The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the
Missionary District of Alaska
of the
Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor
Miss Wilma D. Butler, Business Mgr.

Subscription Price
One Dollar A Year

Please make checks and money
orders payable to
THE ALASKAN CHURCHMAN
(Box 441)
Fairbanks, Alaska

Member National Diocesan Press

FEBRUARY, 1951

The Gift Without the Giver

Most clergymen and others employed by the church at some time in their lives have it brought home that they are in a way dependent on the charity of others for their daily living. It is a sobering fact to realize that one's support lies for a large part in the generous impulses of our fellow men, and if at some time many of them are not moved to give generously we may be deprived of our support. I do not thaink that many of us are more than passingly disturbed by such thoughts because we realize that ultimately our authority and commission are from the Lord Himself and He will not suffer His work to fail.

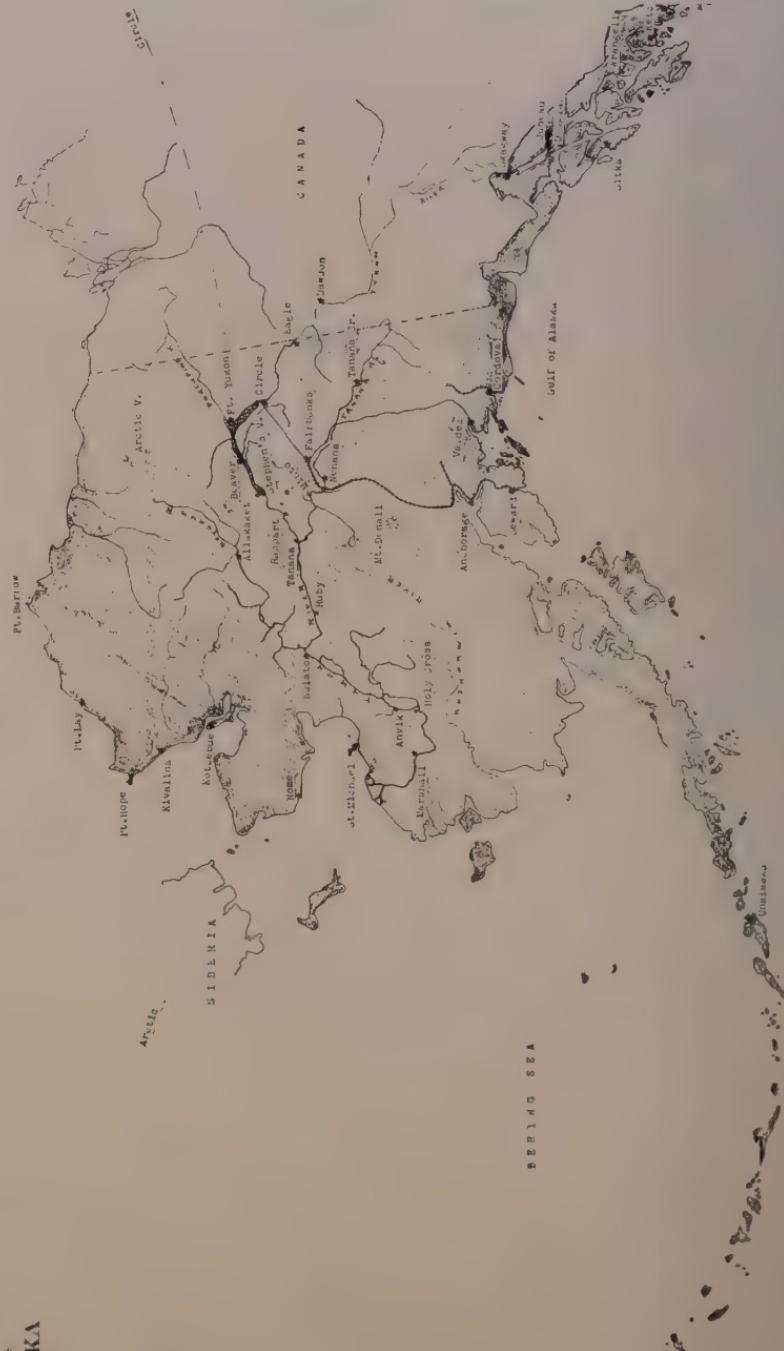
However, might not many of us reevaluate our philosophy of support of God's work in the light of His command? Rather than feeling we shall give as charity what we can comfortably spare from our incomes should we not seek to discover what the needs of God's work are, and give as our responsibility and privilege our share of this provision? As

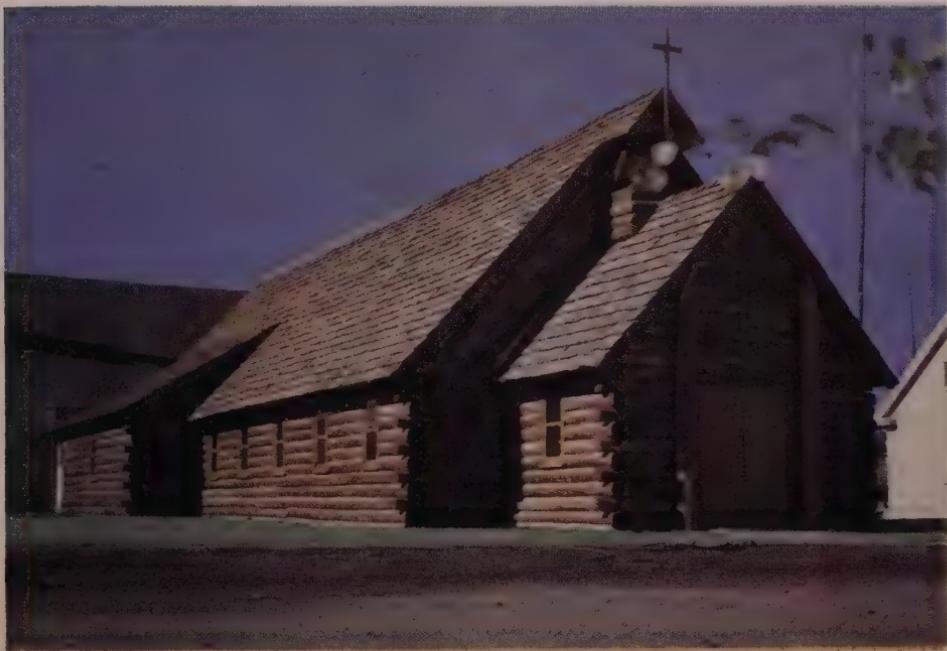
stockholders and owners of the worldwide work of the Church we have the responsibility and privilege of bearing the burden of support as a duty and as an intimate part of our daily lives—just as much so as the grocery and utility bill and the money we spend on clothes. Until we truly give ourselves to further God's work then our church contributions as "charity" are largely bare.

Last summer we flew eighty miles down the Yukon river from Fort Yukon to the little village of Beaver with the Rev. Wilfred C. Files. Mr. Files ministers to the people at Beaver from Fort Yukon, visiting the people as often as possible. We gathered the people together for a service in the government school at Beaver and the people had the opportunity or receiving the Holy Communion. We also gave our Indian and Eskimo people there an opportunity of making an offering for the worldwide mission of the Church and each one gave as he was able.

After the service as we were talking with the people and making our preparations to fly back to Fort Yukon a young girl came up leading an elderly blind man named David Adams. As he approached the Bishop he held out his hand with fifty cents in it and he said, "I have had that money for a long time, but I don't want to keep it any more. I want to give it to the Church." Then David smiled, shook our hands and went on his way back home. He had gone home immediately after service, gotten out his money that he had been saving, and had brought it to be used in God's service. In this offering there was no charity; David Adams gave of himself that the Church he loves might go forward. Many times missionaries in the field find that instead of teaching our people we instead are given the opportunity of learning from their simple witness, and surely this faithful Indian from a little village near the Arctic Circle brings home a stirring truth about our own stewardship. May we in our gifts likewise also bring ourselves.

MAP OF
ALASKA





St. Matthew's Church, Fairbanks

The Rev. Albert N. Jones Retires From the Field

The Missionary District of Alaska lost an able and effective priest when the Rev. Albert N. Jones, Rector of St. Matthew's Parish, Fairbanks, returned to the States on regular furlough just after Christmas. Mr. Jones plans to take up new work in the Diocese of Virginia after seven years in Fairbanks.

Mr. Jones came to Alaska on his honeymoon in the fall of 1943 and was assigned to duty at St. Matthew's Mission, Fairbanks. The town was then in the midst of war-borne growing pains and the church shared both the problems and benefits of this era. In 1945 under Mr. Jones' leadership St.

Matthew's became a self-supporting parish, sharing with All Saint's, Anchorage, this splendid distinction as the first Alaskan churches to achieve such independent status.

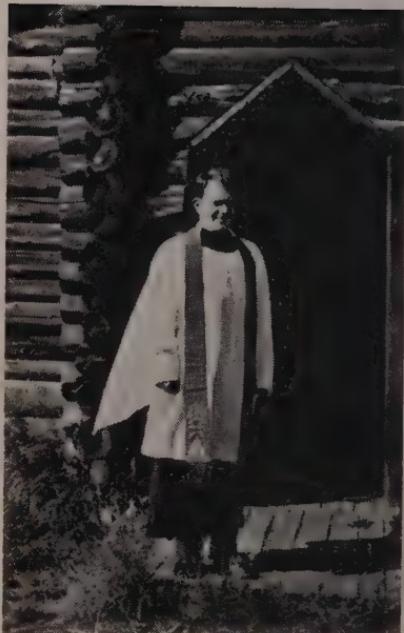
In the winter of 1947 when Mr. Jones was out on furlough St. Matthew's Church was almost destroyed by fire, and a landmark that had stood from almost the beginning of Fairbanks history in the early days of the century was gone. However, the work of the parish went on in the Parish Hall that was renovated for this purpose.

Mr. Jones immediately began to

dream of a new St. Matthew's designed to meet the growing spiritual needs of the community and patterned after the simple beauty of the old log structure. Many in the parish said it could not be done and there were many discouragements, but the Rector of St. Matthew's never lost hope and on Christmas Eve, 1948, the first service was held in the new St. Matthew's—a lovely log structure thought by many to be Alaska's most beautiful and appropriate house of worship. The fact that the church was built was almost entirely due to the determination and faith of Al Jones, and it will always stand as a monument to his years of faithful service to the Church in Alaska.

Mr. and Mrs. Jones and daughter, Norvie, accompanied by dog, "Happy Birthday," drove from Fairbanks to Virginia in about eleven days over the Alaska Highway and reported a good trip even in the dead of winter.

St. Matthew's is now under the temporary care of the Rev. Roy E. Sommers, who has served since the summer of 1949 as Priest-in-charge of St. Timothy's Mission, Tanacross, and poet laureate of the Missionary District of Alaska. Mr. Sommers is continuing his supervision of the work at Tanacross and along the Alaska Highway while making his home at present in Fair-



Roy E. Sommers

banks with Mrs. Sommers and son, Paul. It is expected that a new rector for St. Matthew's will be appointed by the end of the summer, thus enabling Mr. Sommers to return to his work at Tanacross where he has served so ably and faithfully in past months. We are grateful to him for his willingness to help out in this emergency in Fairbanks.



Old St. Matthew's
Church and Hospital



Christmas at St. Mark's

By

MARY ANN HAKES

Christmas, a Child's birthday, is the big event of the year for the Indian and Eskimo youngsters at St. Mark's Mission, Nenana. It was even more joyful this year with Dss. A. Kathleen Thompson home from Seattle.

The Yule season at St. Mark's started as the sound of the last firecracker faded away July 4. Heated discussions of last year's pageant led to speculation on the new tableau, "I wanna be an angel," "I want a talking part like Jennie had last year." So the conversations went at intervals all through the late summer and fall, dulled only slightly by the briefer excitements of Hallowe'en and Thanksgiving Day—(Will we have turkey on Christmas, too?).

Shopping day was the week before Christmas. Trinkets and toys were displayed on tables in the Big Room and each child was given St. Mark's credit slips worth 15 cents. That same Saturday afternoon the children hurried to town early to shop again, this time in the three general stores. The shopping consisted mostly of careful and long inspection of every item in the showcases, and only in a few instances, any actual purchases.

The kitchen was fragrant with the aromas of holiday baking. Miss Martha Webb and Miss Pauline Watts, the housemothers, spent their scant leisure time during the weeks before Christmas in making cookies and cakes. All the older girls and even some of the eight and nine-year-olds, cut the sugar cookies in shapes of Christmas trees and Santa Clauses. Low bush cranberries were made into a tart sauce and the pantry shelf held seven pie shells, ready for the mince filling.

The same weeks were busy ones at



Nenana Children

school for the children and their teacher, Miss Almeria Gordon. Scenes of the tableau were arranged, carols practiced and the few speaking parts written and rehearsed.

A sewing workshop was set up in the upstairs sitting room where Miss Gordon, Miss Webb and the girls freshened costumes. Downstairs Deaconess finished the last of the new dresses she has been making for the girls for Christmas.

Suddenly it was the Friday before Christmas and time to decorate the church with greens. The boys framed the arched windows with the fragrant boughs and placed trees in the chancel. More greens were made into

wreaths for the stained-glass window.

The chapel too was put into Christmas dress with the fresh greens. Saturday afternoon the boys put up the big trees in the main room. Not quite pleased with its shape, they trekked out into the woods again to bring back a second tree, larger and lovelier than the first. This was the one children and staff decorated. Part of the tinsel and metallic balls destined for the Big Room tree was sidetracked by the youngsters who decorated small trees in their rooms upstairs.

Santa Claus visited the Mission early Saturday night to welcome the Village people to the traditional party. Six year-old Barney, youngest child at the Mission, opened the door for the jolly old man (teenager Kenneth Pitka). Santa had to have a fast explanation of where he left his reindeer and why he arrived without any snow on his red suit. The small boys helped Mr. Claus give the gifts to all the village guests, and candy and apples to everyone.

Chapel and Church services began the day of Christmas Eve. In the afternoon the candles were lighted in the church while the old, ever-fresh story of the Nativity was enacted by the children for Village and town people.

After chapel Sunday evening the children claimed their stockings, the longest they could find, to hang in the Big Room. Charlie and Percy "claimed" two of the favorite spots above the corner seats by the fireplace.

The water fountain in the Big Room was a popular spot that night and it was some time before the last child could be persuaded to stay upstairs in bed. Then Santa's helpers lugged boxes of gifts, enough for all 36 children, down steep attic stairs to fill the stockings. Doors of the Big Rooms were closed against early morning investiga-

tions before the staff tumbled wearily into bed.

Christmas morning there was no peeking before chapel, even though the children must walk by the tantalizing gifts on the way to the house chapel. It was a short service.

Within minutes the floor was covered with tissue paper to the accompaniment of "Oh boyeees" and "Look it what I got." Loud Christmas ties were looped over noisier plaid wool shirts. In the middle of the room small boys made progress dangerous with their miniature racing cars. Candy and apples in the stockings spoiled appetites for breakfast. After the brief meal, the turkeys were put into the two ovens under the supervision of half a dozen youthful straw bosses.

A scurrying for new scarves and mittens, then St. Mark's youngsters filed into the log church for Christmas Eucharist. Bishop Gordon flew down from Fairbanks to be celebrant.

Later in the afternoon the staff opened their gifts with all the children guessing each heavy box to be candy.

Red candles lighted the long table, covered with white and decorated with a Christmas gifts of "real" carnations and spruce cones strung on red ribbon. Place cards were paper angels poised on top of white nut cups. Turkey, cranberry sauce, corn on the cob (canned variety), olives, giblet gravy on whipped potatoes, tea and mince pie topped with Mission-made ice cream filled even the hollowest boy.

And you may rest assured that there were more than just mice stirring in the house at the close of Christmas Day. To top off the liveliest Yuletide seen here in years, Nenana's younger set descended en masse on the mission and held a dance. And as Santa limped back to the Pole that night he was heard to exclaim, "Give me a St. Mark's, Nenana, Christmas every time!"

Deaconess Thompson Returns To Nenana

Our readers will be happy to know that Deaconess Anne Kathleen Thompson returned to St. Mark's Mission, Nenana, early in December after a serious operation at the Virginia Mason Hospital in Seattle. Deaconess Thompson is a veteran of twenty-three years in Alaska, and she has been the true heart of the work at St. Mark's for many, many years, giving of herself and her many talents without thought of her own personal interests. So it has been a wonderful boost to all of us to have Deaconess back in Alaska.

She has been recuperating slowly and during this time Miss Almeria Gordon has been serving at St. Mark's, helping with the work of the school and of carrying on most of the services of the Church. We are grateful to Miss Gordon for leaving her important tasks at St. Stephen's Mission, Fort Yukon, to assist in this emergency.

Deaconess Thompson has gotten a great deal of her strength back, but so that she will not be overtaxed again we have been able to arrange some assistance for her. Miss Clara Childs of Spartanburg, South Carolina, recently volunteered for summer service with the church in Alaska. Miss Childs graduated in January from Converse College in Spartanburg, and when told of the immediate needs at Nenana, agreed to come at once to assist Deaconess Thompson with the school and help out in other ways with the work at the Mission.

Since we have no appropriation for an additional worker in our budget we are deeply grateful to the congregation of the Church of the Advent in Spartanburg for making it possible for Miss Childs to come to Alaska. Under the devoted leadership of the Rev. Capers

Satterlee the congregation rallied round and provided all that was needed for Miss Childs to come from Spartanburg to Nenana.

This warm sendoff from the land of cotton, peanuts, tobacco, and sunshine more than made up for our meeting Miss Childs five days later at the Fairbanks airport with the temperature at thirty-nine below zero. The temperature must have been close to the same when the Mission boys met her with the dog team at the Nenana railroad station to escort her on the last mile of her journey to us, but no one can possibly say that she did not receive a warm greeting from the staff of the Mission at Nenana where she will serve for the next six months. It happens that just when we need help most—whether it be financial or workers—God always provides an answer to our

Continued on Page 19



Deaconess Thompson and
Joel Bourne

Mr. Crumpet Revisits the Tanana Valley

By

THE REV. ROY E. SOMMERS

"For flying over the frozen wastes of the Alaskan Interior," wrote Mr. Crumpet, "give me a . . ."

He frowned a moment. "Excuse me, Bishop Gordon, but what do you call your new airplane? A Piper . . . ?

"Piper Pacer," the Bishop answered from his office.

". . . Piper Pacer every time," Mr. Crumpet continued. He was in the Rector's office at St. Matthew's, Fairbanks, writing a letter home. "The Bishop has a nice new yellow one," he added. "Last weekend, starting on Saturday, February 10th, we made a round-trip flight from Fairbanks to Tanacross, from Tanacross to Tetlin, from Tetlin to Northway, and from Northway back to Fairbanks. We got back to Fairbanks on the 13th, right on schedule.

"This was different from last month. In January the Bishop made a flight to Tanacross and Tetlin and the weather turned so cold in Tetlin that he was stranded there for several days. He might have been there a lot longer, but one day a cloud came along—no bigger than a man's hand, I think he said—but it was enough to warm up the temperature to 36 below and he was able to get off the ground. Even then he wasn't able to fly it back to Fairbanks, because of the thick ice-fog which covered Weeks Field. He had to land the plane at Big Delta and ride into town in somebody's truck that had a broken door making a chilly 100 miles on the highway in the 50-below weather, and when the ice-fog finally left Fairbanks banks he returned to Big Delta and flew it back home."

Mr. Crumpet looked at the last sentence he had written, noted it was just

a bit on the rambly side, frowned at it and went on:

"This time the weather was very cooperative. On Saturday morning, February 10th, it took the Bishop less time than usual to warm up the Pacer. He does this with a device that looks like a cross between a push-cart, an oven, and an octopus. The four long tentacles reach out and supply heat to strategic spots inside the plane. We had to leave it behind, however, and use fire-pots on our other startings.

"Instead we brought another fascinating gadget, a tape-recording outfit, with which we planned to record the voices of the Indian people in Tanacross and Tetlin, to be broadcasted over the regular Episcopal radio worship service at 9:45 Sunday mornings over Station KFAR, Fairbanks.

"Tanacross is about an hour and 50 minutes from Fairbanks, flying time. We had announced our plans over the local radio program, "Tundra Topics," and the Bishop had arranged for our reception at Tanacross. The most important part of the reception was to have a landing-strip that we could land on with a minimum risk to life, limb, ski, and strut. The regular landing field is in poor condition just now, so we planned to land on the river. As Tanacross came into sight we were pleased to observe on the surface of the frozen Tanana a clearly marked runway, which the people had laid out the day before, labeled in large, legible letters: "RUNWAY—462 FT."

"Our skis touched ground precisely at the beginning of the 462 ft. and the plane stopped precisely at the end. The

whole village of Tanacross came out to greet us. Mr. and Mrs. Louis Jensen of the Alaska Native Service were our host and hostess. They gave us a fine dinner, put us up for the night, and gave us the use of the school building for our tape-recording activities in the evening.

"The recording outfit, about the size of an ordinary portable radio, made a great hit with the Indian people of Tanacross. That evening the whole village turned out to see it. Our aim was to get a recording of the congregation singing a hymn and to have one of them give a greeting in the native tongue from the people of Tanacross to the people of Alaska. We practiced for quite a while, recording the singing and snatches of ordinary conversation which we then played back immediately, much to everyone's astonished delight, including my own. We sang a good many hymns, Mr. Sommers accompanying on the pump-organ. We finally decided on the congregation's rendition of "Rock of Ages" as the one most suitable for radio transcription. Then for the first time in history a recording was made in the native Indian tongue of the people of Tanacross. In the absence of our lay-reader, David Paul, and of Chief Walter Isaac, we asked Andrew Isaac of Dot Lake to say something. Andrew favored us with an enthusiastic testimonial address about how much the Church has meant to him, in the Indian tongue with occasional phrases in English. When his words are broadcasted we feel that they will be understood to some extent by the Indian people over a surprisingly large area.

"Sunday morning at 11 a.m. the service of Holy Communion was celebrated at St. Timothy's. Bishop Gordon preached on "being ready" and described some of the numerous items the Eskimo people of Point Hope must attend to in getting ready for a whale hunt.

"On Sunday afternoon we flew 30 miles to Tetlin, where the Bishop had



St. Andrew's Chapel, Tetlin,
Dedicated on February 11, 1951

been stranded just a month before. It was the first time the Bishop had seen Tetlin in reasonably warm weather. The combination of sunshine and high temperature was unusual indeed. Our landing was made on Skater's Lake, just a mile from the village and ideal for the purpose.

"It was the first time Mr. Sommers had seen the completed structure of the newly-built St. Andrew's Chapel, which he had helped to start last summer. St. Andrew's has one unique architectural feature. Located at the far end of Tetlin's Main Trail, it faces west towards the river bank like the other buildings of the village. But the cross on the bell-tower, instead of facing westward with the rest of the building, faces northward towards the village, where it can be seen for the full length of Main Trail. Inside the 20' x 24' chapel the nave contains a stove, and several backless benches. The sanctuary has an attractive altar with brass cross and candlesticks. There are also a home-made kneeling desk and lectern. Right now the little chapel is in need of new hymals and prayer books, as well as various altar appointments.

"Our host and hostess in Tetlin were Mr. and Mrs. Everett Wilde of the A.N.S. We were royally fed and bedded and again we had the use of the schoolroom for making voice-recordings. At 7 p.m. we held a very full ser-

vice in the chapel. It was full in two senses—the building was full and the service itself included just about everything. A burial service would have made it complete, but we were glad to omit that one feature. There was first a dedication of the chapel. We then baptized an infant. This was followed by a confirmation service, in which ten candidates were presented and confirmed. Following a sermon, in which Bishop Gordon explained the significance of these acts, the service came to a close and was followed by a service of Holy Matrimony for a couple who had received their marriage license last summer and had not had a chance to make use of it until the present occasion. Following this, we then repaired to the school house for recordings.

"The Tetlin people were startled and pleased to hear their native tongue coming out of the machine. The radio-broadcast idea appealed to them. Without any instrumental accompaniment they gave forth several of their favorite hymns in a heart-warming manner, settling finally on "I Need Thee Every Hour". Chief Peter was induced to say a few words in Indian in behalf of the people of Tetlin. After considerable preparation we obtained a group recording of "Into My Heart" sung first in the native tongue, then in English. Finally we recorded a Scripture reading in English by our faithful young lay-reader, Jimmy Henry. Jimmy has been working hard, holding services and Sunday school every Sunday whenever possible. 'Some time only two or three come,' says Jimmy, 'but we have service just the same.'

The next morning, Monday the 12th, there was celebrated the first Holy Communion service, to take place in St. Andrew's Chapel, giving the newly confirmed members the opportunity of receiving their first communion.

"In the early afternoon we flew 30 miles to Northway, landing this time on a regular landing-field. We had



The Indian Village of Tetlin

some trouble with a curly-haired dog who ran out on the field and chased us as we came swooping in. The Bishop said that that was a new one on him. Northway is a military base and communications center. The Indian village at Northway is located about three miles from the landing-field. Over the Highway it is about 70 miles from Tanacross. Of the three villages we visited, Northway seems to be in the least fortunate situation. It provides a good illustration of what can happen when our complicated "civilization" is thrust upon a simple-hearted people who until very recently had been living fairly close to nature in a fairly primitive social and economic system. The result has been unfortunate for the people in many respects. They have become dissatisfied and discouraged with their old way of life, yet at the same time they are unable to make the necessary adjustments. By their peculiar geographical locations Tanacross and Tetlin have been preserved from too close a contact in this respect, but the Northway people, with a large military base so nearby, have received the full brunt of it. At the same time the Church itself has been unable to make any sustained impression on the people. Missionary visits in the past have been sporadic. Even the government has tended to neglect these people. For want of proper guidance they have been unable to maintain their own co-operative native store, such as Tana-

cross and Tetlin have been doing with great success. There would probably be no schooling at all in the village were it not for the efforts of a very worthy man by the name of Mr. Percy Pringle, who holds school in his own home in the village in the absence of a suitable public building.

"We spent the afternoon wth Mr. Pringle. He is a rather tall, gray-haired, blue-eyed, bespectacled bachelor, on the verge of retirement but never quite getting there. He has spent a lifetime teaching, and one gets the impression that he would just as soon go on teaching for years to come. Besides directing single-handed the formal education of some 25 lively Indian youngsters (Actually there are more school-age children in the village, but he is seldom able to round up more than 25 of them on any given day.), he has temporarily "adopted" three little boys himself from families who would otherwise be unable to support them properly.

"Throughout our conversation Mr. Pringle would interrupt occasionally to enunciate in a properly severe tone: 'Paul! Grenfy! Stop teasing Timothy! If somebody doesn't stop fooling around out there I shall have to start socking somebody on the nose!' And a few minutes later he would be saying, 'It just wouldn't be a home for me without two or three boys running around the house.'

"Mr. Pringle's three boys are the happiest and best behaved youngsters that I've seen anywhere. They also use the best grammar. A typical dialogue:

MR. P.: 'Who is making that noise out there?'

TIMOTHY: 'Me.'

MR. P.: 'What was that I heard you say?'

TIMOTHY: 'It is I.'

MR. P.: 'That's better.'

"Mr. Pringle puts great emphasis on the correct use of the English language. One of the greatest handicaps the Indian people here face is their in-

sufficient grasp of English. It is also a great problem to Native Service teachers, inasmuch as it is very difficult to convey any knowledge when the language itself is a barrier. Mr. Pringle is fighting hard to put across a thorough working knowledge of English. He feels that the Northway people will never be able to improve their condition until they can read, write and speak English as well as the average white man.

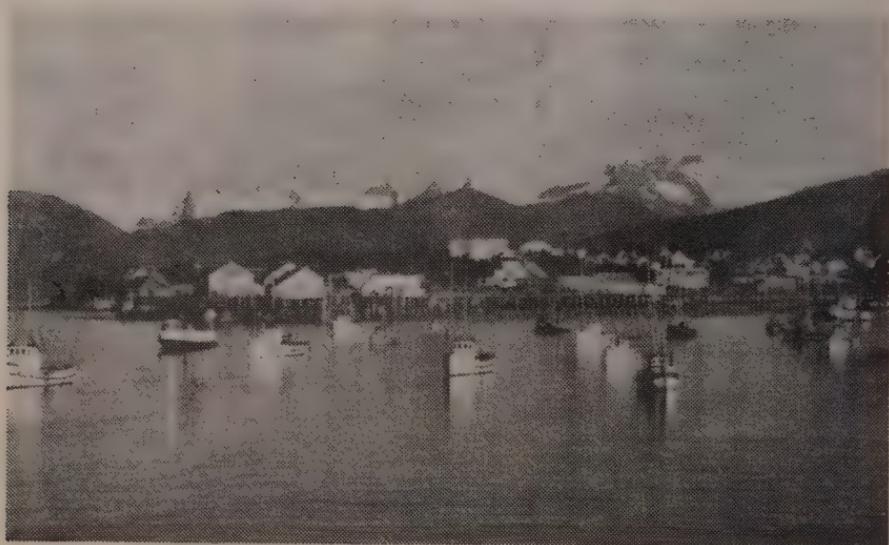
"Mr. Pringle treated us to sandwiches and tea and at 7 p.m. we held a short worship service. The people respond gladly to the services we hold, but they are very shy. They were interested to hear about the radio broadcasts we were planning. Had there been electricity in Northway village we would have made recordings there also.

"We spent the night with a family whom Bishop Gordon had known at Pt. Hope. (That's one advantage of traveling with the Bishop. He has friends in all strategic points in Alaska.) The next morning was warm and bright and we took off for Fairbanks bucking a head-wind. We flew low on this account and had a great time identifying all the bridges, mountains, lakes, rivers, and villages that we passed over. There were a great number of unnamed lakes so we named a few. I named one for the Bishop and he named one for me. He also let me fly the plane for a bit. It has two steering wheels, but I found you can't turn a plane to the left or the right without tipping it. It also keeps going up or down when you don't want it to. The Bishop remarked that the Alaska Highway, which was below us for most of the trip, looked like a 'ribbon of sunlight winding over the purple moor,' which I thought was a good observation and quite poetic. I am now quite sold on flying, and for flying over purple moors in Alaska, give me a . . ."

Here Mr. Crumpet consulted the first page of his letter:

". . . a Piper Pacer every time."

A Congregation Seeks the Church In Petersburg



Petersburg

One of the most attractive towns in the Territory of Alaska is the fishing center of Petersburg, situated in a lovely location in the sheltered waters of Southeastern Alaska. There is a population of about twelve hundred people and the town is known throughout Alaska as one of the cleanest and most substantial localities in the Territory.

We have never had an Episcopal Church in Petersburg although the town was settled early in the century. The population has been largely Lutheran, and it has not been our policy to establish new work in Alaska simply because there happened to be a half dozen Episcopalians residing in the locality.

However, last winter a group of women in Petersburg got together and decided to do what they could to provide means of worship for the Episcopalians residing in the community. So they

asked the Rev. Hugh F. Hall of St. Philip's Mission, Wrangell, to visit Petersburg and meet with them. On his first visit a fine enthusiastic group of women turned out and an active Guild was formed. At the first service held by Fr. Hall in Petersburg, at eight o'clock in the morning, twenty-four persons were present, and from this beginning, a splendid start has been made.

The congregation volunteered to take care of all expenses of Fr. Hall's visits to Petersburg and services were set up on a twice-a-month basis and this schedule has been continued—Southeastern Alaska inclement flying weather to the contrary! Increasing interest has been shown and a real determination to provide the Church and her Sacraments for this community.

From this nucleus the work has gone forward. The high school music room

has been made available for services and a Sunday School has been started and carried on by members of the congregation themselves.

The most obvious need has been for a place of worship of our own. This sizeable project has not daunted our Petersburg congregation, and in the short time the congregation has been organized a very good beginning has been made on a building fund for a church building. The Guild adopted the "Talent" plan for the summer in order to raise a building fund. The idea is based on Our Lord's parable of the talents as found in the New Testament.

From the Guild treasury one dollar was taken for each guild member; each one to use this money in any way they wished to increase it. In September each woman returned her talent with its increase in an unmarked unsigned envelope.

Two of the ladies set up a caterer's service, furnishing refreshments for hostesses entertaining in various ways. The wife of the superintendent of the Petersburg school shined shoes, setting up her space in one of the town's largest stores. Two others took coffee cake and pie to the town's cold storage plant in mid-morning for sale during the week. One ingenious member of the guild served tea in her home weekly, with the reading of tea leaves for a small fee! Other projects included haircutting, taxi service and many other enterprises. Most important of all the Episcopalians of Petersburg worked hard with their hands with pleasure and enthusiasm so that in the time to come we may have a house of worship among them.

It is our hope that when sufficient funds are raised—and that time is not yet—a simple parish house may be erected for joint use as a parish hall and chapel during these early years of the growth of the congregation.

So many times the clergy feel they

almost have to force the church on our people, at least taking most of the initiative until our people receive a divine spark to go forward under God's guiding hand. In Petersburg the initiative has been with the congregation; they have constantly pressed forward to new efforts for God and His Church, and this is thrilling and encouraging to Fr. Hall, to the Bishop of Alaska, and must be a joy to the Church at large.

In November Bishop Gordon made his first visitation to Petersburg, enjoyed a wonderful parish dinner with our people, confirmed two persons prepared by Fr. Hall, and spoke to a congregation of more than forty persons. As far as our records show these were the first confirmations in Petersburg during the history of the Church in Alaska.

Our people in Petersburg have taken the name of St. Andrew. As Fr. Hall puts it "St. Andrew was a fisherman and Petersburg is probably Southeastern Alaska's chief fishing town; he was a young man and this is a "young" congregation (both in years and in organization); and above all St. Andrew was a bringer—a missionary in that sense, and in the same way our people there too wish to be missionaries—bringing men to faith in Christ." What higher aim and aspiration might a congregation start out with in a venture of faith and hope.

Finally, Alaska in years past has had few candidates for the ministry—all too few, but already one of the two confirmed in Petersburg has shown a definite interest in giving his life to service in the Church and has made preliminary application to be accepted as a Postulant in the Missionary District of Alaska as a "seeker" for further service to God as one of His ministers. This is simply one final additional evidence of the faith and devotion that makes up our newest congregation in the Church in Alaska—St. Andrew's, Petersburg.

New Nurse Appointed for Nenana



Miss Jean E. Aubrey, R.N.

For the third time within three years a new nurse has been appointed as medical Chief-of-Staff for St. Mark's Mission, Nenana. This does not mean that the position is such that nurses are not willing to stay on; it just means that they are not willing to remain in a single state of blessedness! At the present time two ex-St. Mark's nurses help make up the married population of Nenana and Miss Jean Elizabeth Aubrey, R.N. arrived in Nenana early in January to take over the extensive duties of nurse at the Mission and also to be in charge of the medical work in the town of Nenana.

Miss Aubrey comes to us with a fine background of experience from the city of Los Angeles. She confessed to us on journeying through Fairbanks en route to her post that she actually had seen snow on the ground once in her life, but there is some question as to how adequate this preparation was when the thermometer dropped to more

than fifty below zero a week after her arrival and remained in those low figures for ten days or more. However Miss Aubrey has entered her new work with enthusiasm and even the cold spell has not dampened or cooled her spirits, and she reports her first unassisted delivery with the new infant bearing her own middle name, Elizabeth.

The task of the nurse at Nenana is a responsible one. The care of thirty-seven children always presents a problem, and with the additional oversight of the medical needs of a varied community of two hundred persons one can easily see that Miss Aubrey will have a wonderful opportunity for service and usefulness in this field of the Church's work. We are grateful to her for her willingness to serve in this need, and our prayers are with her amid these many responsibilities.

Through the generosity of the Woman's Auxiliary of the Diocese of Tennessee and other friends a new stoker was installed in St. Mark's Mission, Nenana, last fall. It has been given as a memorial to Enoch Tooyak, the young Eskimo boy who was drowned in the Tanana River with Fr. Reid and Teddy Mueller in 1949. Enoch had hoped to study for the ministry of the Church and the women of the Diocese of Tennessee had underwritten his education.

This stoker has proved a wonderful help at the Mission, and it has meant that the women of the staff no longer have to get up twice during the cold winter nights to fire the furnace with four-foot logs.

Traveling from the northernmost post of the church in Alaska at Pt. Lay to Ketchikan in the southeast is equivalent to journeying from San Francisco to Chicago, and the means of travel are not quite so convenient!

Mrs. Meier New President of the District Auxiliary

After three years of faithful service as President of the Woman's Auxiliary in the Missionary District of Alaska Mrs. James C. Ryan has resigned her position. We are deeply grateful to Mrs. Ryan for her contribution to the work among the women of the Church in Alaska, and while our Auxiliary is still in the pioneering stage very definite progress has been made under Mrs. Ryan's leadership. Our thanks go out to her for her gifts of time and talent to the work of the Church.

Mrs. E. C. Meier of All Saint's Parish, Anchorage, has been appointed by the Bishop to succeed Mrs. Ryan, and she has accepted this responsibility. We are very fortunate to have a person of Bertha Meier's ability to carry on the work of the Auxiliary. She served as a delegate to the Triennial Meeting of the Woman's Auxiliary in San Francisco in 1949, and has put into action in her own parish many things that she learned there, so she is eminently qualified to carry on the task of leadership laid down by Mrs. Ryan, and we are confident that under her guiding hand the work among the women of the Church in Alaska will go forward in the years to come. In addition to her other talents Mrs. Meier is about the best cooker of caribou and moose steaks that we know of!

Joel K. Bourne, who served as a volunteer at St. Thomas' Mission, Pt. Hope, last summer, returned to his home in North Carolina just before Christmas and has now resumed his studies at the University of North Carolina looking to graduation this spring.

Temperatures

We are often asked about Alaskan temperatures—in fact the most vivid impressions most outsiders have of Alaska are of temperature extremes. Alaska has an extremely varied climate as any country of 586,000 square miles must have. In southeastern areas there is heavy precipitation and mild temperatures. It seldom gets below zero along the southeastern coast of Alaska at any time. The summers are mild and warm.

The Interior of Alaska gets cold in winter; below zero temperatures are the usual thing in December, January, and February although there may be many days when the temperature approaches the above-freezing mark. Minimum temperatures vary in various areas. It seldom gets below fifty-five below zero in Fairbanks and the thermometer is not likely to approach that figure more than once or twice a year. Other spots have lower minimums. Ft. Yukon has reported a low of minus seventy-eight, but in contrast a high of one hundred degrees above zero has been reported at Fort Yukon in summer.

As a rule, Interior summers are pleasantly warm, but not too hot. Eighty-five degrees is considered a very warm day, but summer days in the high seventies are quite common.

The Arctic Coast of Alaska has a climate all of its own and is not typical of Alaska. There the thermometer readings do not dip so low in winter because of the large water masses and frequent air movements, but the cold is more penetrating. The summers are cooler, even though the days are long

—summer sunshine lasting for six weeks or more without the sun once setting behind the horizon! For a period of two years during Bishop Gordon's residence at St. Thomas' Mission, Pt. Hope records of maximum and

minimum temperatures and monthly averages were kept for this Arctic Coast village and the resulting table may be of interest to some of our more statistically minded readers and so it is given below:

TEMPERATURE SCALE AT PT. HOPE, ALASKA
167 Miles North of Arctic Circle

MONTH:	MAXIMUM	MINIMUM:	AVERAGE:
October, 1943	40	4	29
November	35	-2	29
December	22	-14	1
January	20.1	-32.7	-7
February	31.5	-27.7	-2.2
March	32	-34.8	-7.8
April	27.8	-30	26
May	44	0	26
June	48	26	37
July	53	35	42
August	51	31	42
September	45	27	37
October	43	2	26
November	27	-10	8.3
December	32	-28	1
January	30	-25	-1
February	32	-37	-10
March	20	-30	-11
April	34	-17	13
May	45	-5	23
June	43	23	33
July	56	28	42
August	54	33	41
September	53	30	40

Some of our readers may think that a maximum temperature of 56 for a high for a two year period might be "Alpapa" (cold) as the Eskimos say, but actually cold is relative. We remember once asking an Eskimo man

for assistance on some project when the summer heat was up to fifty-two degrees and he suggested waiting until the following day when it might be cooler!



St. Thomas' Rectory, Pt. Hope



Roy Vincent, Eskimo Interpreter and Lay-reader at Pt. Hope

PIONEER WITH WINGS

Alaska's rugged clergymen have ridden sleds and boats
And some on wheels the horrid highways dare;
But when it comes to fortitude this precinct casts its votes
For him who recklessly prefers the air.
For air is good for breathing, and breathing is a thing
We hope to do for many years to come.
It's not that we're afraid to trust that fragile-seeming wing,
But we'd rather trust the highway and our thumb.
The Alcan traveler undergoes a jolting of a kind,
(Where black-top hasn't yet erased the shakes)
But the concentrated essence of all jounciness you'll find
In landings made with skis on frozen lakes.
If your flivver dies a-choking on a bone-dry tank
You can walk away and leave her in the end;
But the crate you've taken skyward is, we've Newton's law to thank,
Irrevocably committed to descend.
But coming down assumes, of course, you've got the plane in flight,
And in winter that's assuming quite a lot.
Just a 20-minute hop at minus 40 Fahrenheit
Means a vigilant three hours at the pot.*
It's the idleness that's wearisome and not the come-and-go
When a sudden drop in "ceiling" pins you down,
And you cool your heels at Glacier Gap or Igloesburg-on-Floe
While an avalanche of chores piles up in town.
The Church has chores a-plenty on the frosty frontier:
We've the wings and our hopes are high;
So we'll toast in steaming coffee the right reverend pioneer
Who speeds the willing Gospel through the sky!

—Roy E. Sommers

* "pot"—fire-pot for heating the plane's motor.

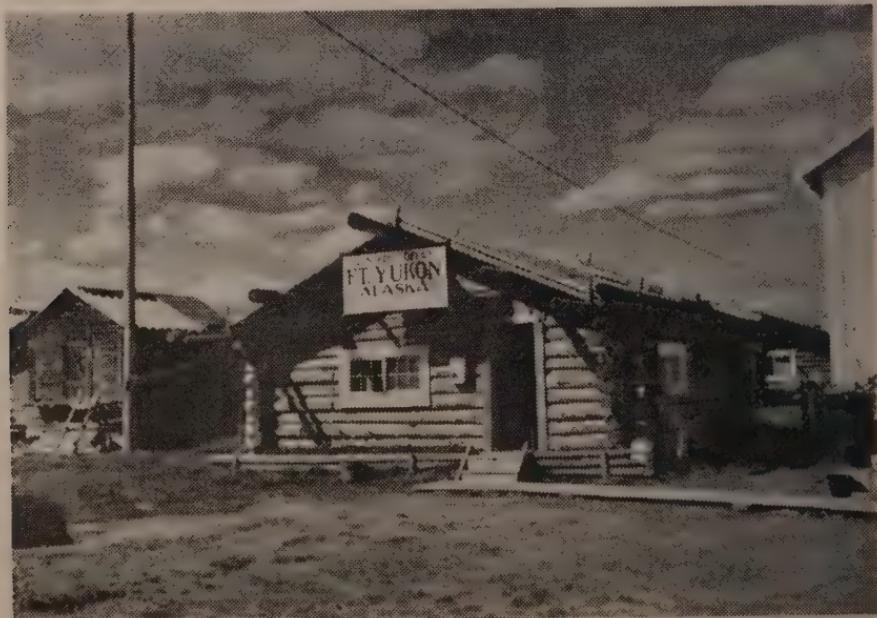


Bishop Gordon at Tanacross
Airfield

FORTH magazine is again sponsoring a Tour of Alaska this summer with opportunities provided to visit the work of the Church in Southeastern Alaska. We are trying to arrange an opportunity for a side trip by plane to some of our Interior Missions for those of the party that wish it, and if this can be worked it will probably include brief visits to Tanacross, Fairbanks, Nenana, and Fort Yukon. Time and expense prevent the original tour from providing a representative coverage of the work of the Church in Alaska.



Cabin at Fort Yukon



Post Office at Fort Yukon —Photo by Luman Beckett



A Winter Dogteam Trail in Interior Alaska

A Dollar a Year

The ALASKAN CHURCHMAN makes history this month by slashing its subscription rate almost in half to one dollar a year. This is not done because we have been making too much money—indeed during 1950 the little magazine went into the red almost five hundred dollars—but it is an effort to increase our circulation. The purpose of the quarterly publication is to present the work of the Church in Alaska to members of the Church everywhere. By increasing our subscription rate we have received more money, but our total number of subscriptions has fallen off considerably, thus partially defeating our aim in publishing the ALASKAN CHURCHMAN. It is our hope that the reduced price will induce enough new church people to subscribe to offset the loss or revenue. Any subscriptions received after March first will be entered at the one dollar per year rate. Please help us advertise the little magazine so that news of the work of the

DEACONESS THOMPSON RETURNS TO NENANA

Continued from Page 7

needs in His own way. When the history of the Church in Alaska is finally written the bulk of the stars will certainly go to the veterans who through cold and difficult times have served the Church for a large part of their lives; yet not to be forgotten are those who possibly briefly have volunteered to serve during a great and critical need with no remuneration except the satisfaction of serving God and the Church in a spot where His needy children have called for help.

Miss Gordon will return to Fort Yukon in mid-February to take up again the work among our Indian people that she began so promisingly last summer.

Church in Alaska may reach as many persons as possible. We deeply appreciate the loyal support of many of our long term subscribers, and it is our hope to continue to come into your homes quarterly in the years to come.

TREASURER'S REPORT

MISSIONARY DISTRICT of ALASKA

January—December, 1950

STATION	Expec- tion	O.W.I.C. (Mar. 12)	Bishop's Fund	Good Friday	Am. Church Bldg. Fund
Allakaket	\$ 188.10	\$ 10.00	\$ 15.00	\$ 8.00	\$ 160.0
Hughes	34.00				
Cut Off	5.50				
Anchorage	516.73	51.29	300.00	38.00	
Anvik	221.42	36.85	55.89	4.65	10.90
Holigachuk	12.20		25.75		
Shageluk	5.81	2.66	10.90		
Cordova	37.30	21.00	20.10	14.30	6.00
Eagle, St. Paul's	170.73		138.01		
Eagle, St. John's	35.37		7.57		
Fairbanks	374.68	39.26	200.00	13.60	20.00
Ft. Yukon	455.37	54.63	35.45	20.13	
Arctic Village	23.47				
Beaver	15.61				
Juneau	200.00	150.00	200.00		10.00
Douglas	20.00		10.00		
Skagway	10.00	10.00			
Ketchikan, St. John's	31.00				
St. Elizabeth's	55.99	70.10	25.80	4.88	
Annette Island		15.00			
Nenana, St. Mark's	459.69	20.55		7.00	
Canteen Church	73.67	4.00		4.50	
Minto	12.83	14.02			
Pt. Hope	198.71	29.66			
Kivalina	45.52				
Kotzebue	16.88				
Pt. Lay	12.84				
Noatak	1.49				
Seward	67.39	15.22	32.77		8.00
Sitka	252.21	20.76	28.17	9.00	30.26
Tanacross	199.65	13.00	21.06	25.00	21.48
Tetlin			6.94		
Tok Junction	120.00				
Tanana	199.43	6.50	25.50	11.76	25.67
Coschaket	24.92				
Manley Hot Springs	34.28				
Rampart	61.40				
Stevens Village	88.77				
Valdez	15.00	30.60	23.00	12.40	
Wrangell	139.46	29.94			
Petersburg	25.00				
TOTALS	\$4,462.42	\$645.04	\$1,181.91	\$173.22	\$153.31
O.W.I.C.	645.04				
		\$5,107.46			

Missions and Staff

Allakaket	St. John's-in-the Wilderness	Miss Amelia H. Hill, R.N. Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Albert J. Sayers
Anvik	Christ Church	The Rev. B. F. Peterson Miss Mary E. Rowley, R.N.
Cordova	St. George's	m. Valdez
Douglas	St. Luke's	m. Juneau
Eagle	St. Paul's	Mr. L. A. Crosson
Fairbanks	St. John's	Mr. Walter Benjamin
	St. Matthew's	Rev. Roy E. Sommers
	St. Stephen's	The Rev. Wilfred C. Miles The Rev. Albert E. Tritt Mr. Ned Thomas Miss Almeria Gordon
Ft. Yukon	Hudson Stuck Memorial Hospital	Dr. Milton O. Kepler Miss Bertha E. Mason, R.N. Miss Marion E. Grout, R.N. Miss Addie Mae Page, R.N. Mrs. Christie Newbert (on furlough) Miss Helen Kibbe Miss Floride Hester Mr. Alvin T. Rowe Mr. Silas John Mr. Grafton Bergman
	Holy Trinity	The Rev. Samuel A. McPhetres
	St. John's	The Rev. John K. Watkins
	St. Elizabeth's	m. St. John's
	Epiphany	Mr. Milton Swan
	St. Mark's	Dss. A. Kathleen Thompson Miss Martha I. Webb Miss Pauline E. Watts Miss Jean E. Aubrey, R.N. Miss Clara Childs
	St. Thomas'	Mr. Fred Mueller
	St. Peter's	Mr. Roy Vincent
	St. Peter's-by-the-Sea	The Rev. L. Russell Clapp The Rev. Henry H. Chapman
	St. Saviour's	m. Juneau
Tanacross	St. Timothy's	The Rev. Roy E. Sommers
Tanana	St. James'	The Rev. John S. Martin Mr. Henry Mose
Valdez	Epiphany	The Rev. Mervin L. Wanner
	St. Phillip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Chalkitsik	Little Gerstle	Rampart
Arctic Village	Cut Off Village	Mansfield	Salmon River
Beaver	Hologochaket	Minto	Shageluk
Bettles	Hot Springs	Noatak	Stevens Village
Christian Village	Hughes	Petersburg	Tetlin
Circle	Kotzebue	Northway	Tok Junction
Coschaket	Muslic	Pt. Lay	Venetie

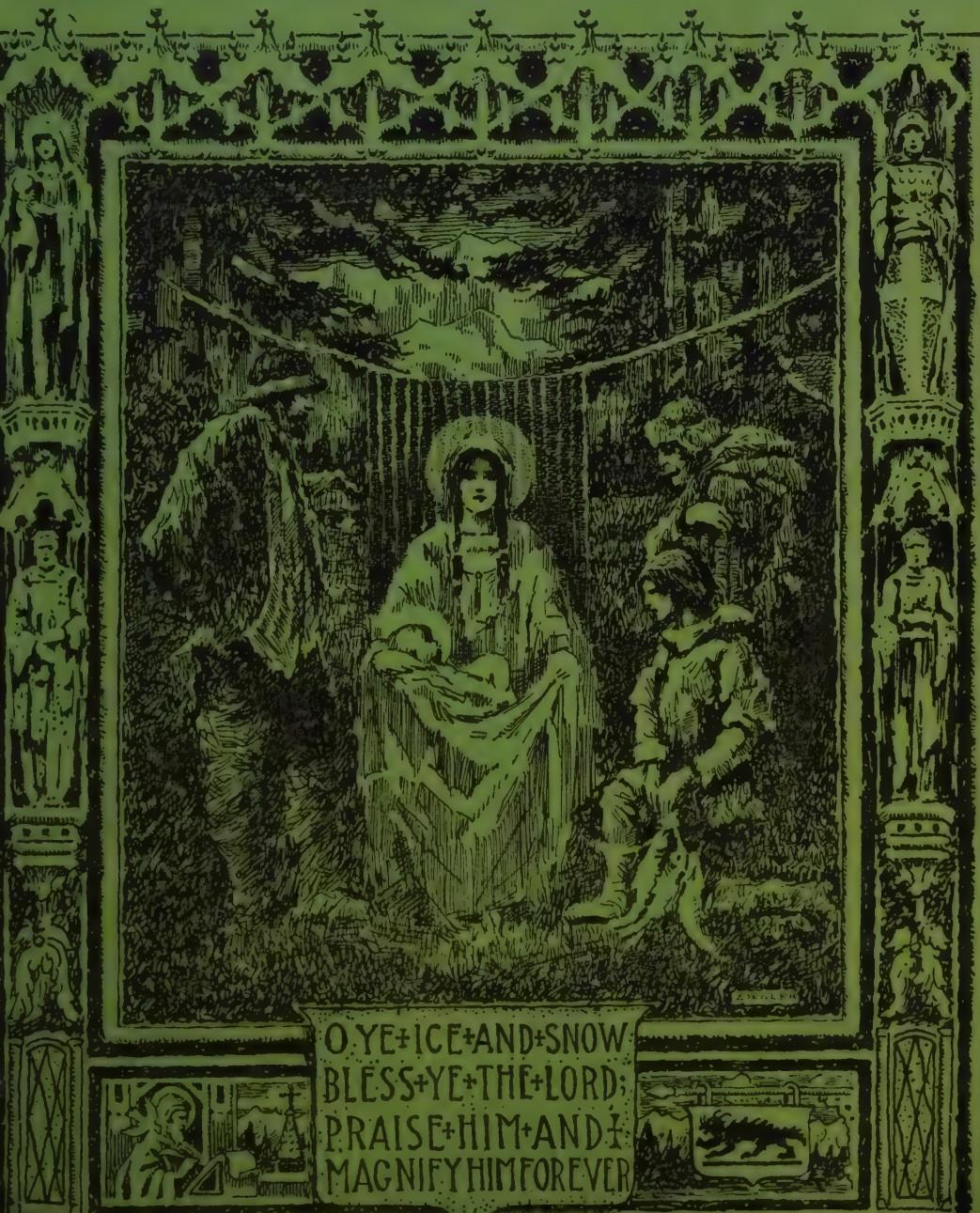


The Alaskan Churchman

I. XLVII

FEBRUARY, 1952

No. 1



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER.

Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

THE BISHOP
The Rt. Rev. William J. Gordon, Jr.

THE SECRETARY-TREASURER
Miss Blanche Myers

THE COUNCIL OF ADVICE

The Rev. Wilfred C. Files
The Rev. Henry H. Chapman
The Rev. Samuel A. McPhetres
Mr. Edward V. Davis
Mr. Harry Knights
Dr. W. M. Whitehead

THE EXAMINING CHAPLAIN

The Rev. L. Russell Clapp
THE CHANCELLOR
Mr. Edward V. Davis

THE WOMAN'S AUXILIARY

Mrs. Edward Meier, President
Box 1423, Anchorage

Mrs. Frank Webb
Treasurer and Custodian of the U.T.O.
Wrangell, Alaska

NON-PAROCHIAL CLERGY

The Very Reverend Charles E. Rice, retired
Dean Emeritus of Holy Trinity Cathedral
Juneau, Alaska

The Reverend E. A. McIntosh, retired
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Reverend Edward M. Turner
281 4th Ave.
New York City

The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the
Missionary District of Alaska
of the
Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor
Miss Blanche Myers, Business Mgr.

Subscription Price
One Dollar A Year

Please make checks and money
orders payable to
THE ALASKAN CHURCHMAN
(Box 441)
Fairbanks, Alaska
Member National Diocesan Press



FEBRUARY, 1952



Indian Mother and Children

A MILLION DOLLAR DIME

One of the many tubercular patients who have benefitted from the Hudson Stuck Memorial Hospital at Fort Yukon is a boy named Randall Balaam. Randall has spent many months flat on his back regaining his strength and fighting off the dread enemy of his people.

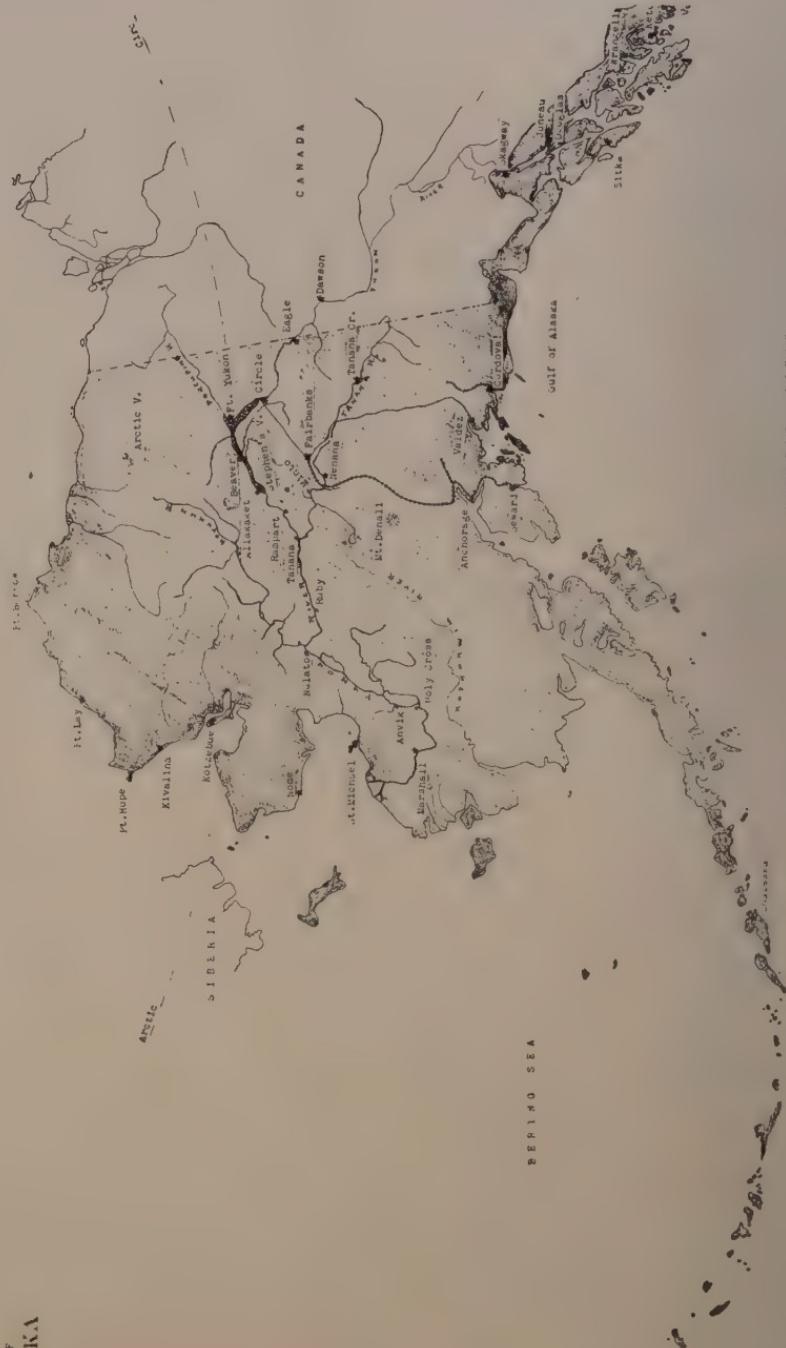
Randall, along with the other patients in the hospital, shared in the Bible classes taught by Miss Almeria Gordon at Fort Yukon, and he showed real interest in building up his spiritual strength along with that of his body.

Last summer Randall was transferred to the government sanitorium at Mt. Edgecombe for an operation and specialized treatment. A few months later Miss Gordon took up new work at Christ Church Mission at Anvik. However, she kept in touch with Randall, and at Christmas time sent him a small gift of a dollar bill for a little remembrance so that he might buy something for himself.

Not long ago Miss Gordon received a little gift of a pendant made by Randall and along with the gift a letter. Pasted to the letter was a dime. Randall expressed his thanks for the gift of the dollar and explained that he was sending the dime back to Miss Gordon for the church as his tithe from the dollar she had sent him. Randall said, from his bed, "I want to do my part for the work of the Church, too."

May the words of a simple Indian boy, limited in action by two years in a sick bed, bring home to us anew that all of us have a part in the work of the Church, and, though our resources and our abilities may be few, we too can serve God with what we have for "All things come from thee, O God, and of thine own have we given Thee."

MAP OF
ALASKA



I CAME, I HAVE SEEN, I AM CONVINCED

By ANNA CLARK GORDON



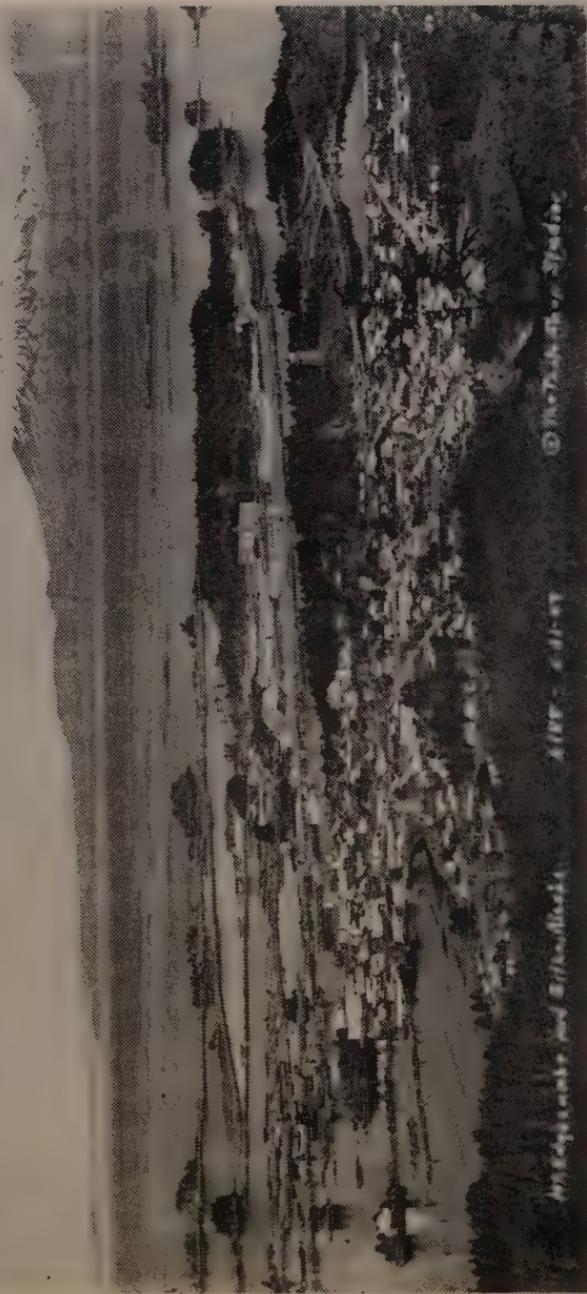
Mrs. Wm. J. Gordon

To develop and deepen the work of the Church in Alaska, to establish a sense of fellowship and unity among the various congregations, and to impress members with their oneness of purpose with the Church as a whole, Bishop Gordon is having his second biennial clergy conference in February with the Rev. T. O. Wedel as leader. In 1950 he brought to the district, Mr. John Merrifield, chairman of Laymen's Work in the Eighth Province; and last fall he gave me the happy privilege of visiting those congregations where there is organized women's work. I was not his first choice of an Auxiliary visitor. He wished to give the church women of Alaska the very best, and had invited Mrs. Arthur Sherman, Ex-

ecutive Secretary of the national organization and discussed the possibility of others coming whose names are well known in Auxiliary work, but without success.

With my daughter, Mary Irwin Gordon, who was on her way to serve as Mission Nurse at Anvik, I arrived in Ketchikan on October 14, after a boat trip from Seattle through the beautiful Inside Passage. In Ketchikan I joined Mrs. Edward S. Meier of Anchorage, District President of the Woman's Auxiliary, for a month of visits to Ketchikan, Wrangell, Petersburg, Sitka, Juneau, Anchorage, Seward and Fairbanks. Later I visited Valdez and Nenana, was "weathered in" for a very happy twelve days in Fort Yukon while the thermometer dropped to 68 degrees below zero, spent several weeks which included Christmas, with my son and his family in Fairbanks and am now having a month's visit with my daughters, Almeria and Mary Irwin, who are serving respectively as evangelistic worker and nurse in the mission at Anvik.

Mrs. Meier and I had a three-fold ideal—to present the redemptive purpose of the Church and its world-wide mission, to present the Woman's Auxiliary's part in this, with its program of worship, study, service and gifts, in the five fields of service; and to discuss the Alaskan Auxiliary's relation both to the work within the District and to the whole program. We were most hospitably and graciously received and we talked of these matters of personal religion and missionary work at teas and luncheons and dinners and even at a "brunch," at innumerable coffee hours, at Sunday evening and other church services, in little group meetings and in



The lovely town of Sitka in Southeastern Alaska, showing snow-covered Mt. Edgecumbe in the distance.

personal contacts. We talked of the spread of the Christian Gospel, literally "beginning at Jerusalem" and of how it had come to our own land and to Alaska; we talked much of the United Thank Offering and its vital relation to Alaska, of the Church at Anvik built from the very first offering and of the offering six years later which made it possible for Bishop Rowe to come and continues to contribute to the Bishop's salary, of the buildings it has made possible through the years and its making possible the service of so many devoted women; we talked of current materials and some ways and means that might help each group.

We spent one memorable evening in Sitka talking informally to a group of men and women about Prayer, and exchanging some experiences. At Fort Yukon and in Anvik, I have had the privilege of making several talks to the native congregations and on one occasion when a number of elderly people were present, I had the help of an interpreter. One of these was seventy-six-year-old Ned Thomas, Fort Yukon lay reader, almost an invalid. Though he may spend the week in bed, he is always at Church on Sunday. "I ready to go when God calls," he says, "what place better than Church?"

At Ketchikan there are two churches,

St. John's for the white congregation and St. Elizabeth's for the Indians. Wrangell has one church for both whites and natives and hopes to unite the racially divided Guild groups into one Auxiliary. Petersburg, Juneau, Sitka, Anchorage, Valdez and Fairbanks have practically all white Guilds. At Fort Yukon and in the recently organized Auxiliary at Anvik, the members are all natives, with the exception of the staff in each of these missions. The Guilds were faithfully and often strenuously at work, as evidenced by their altar hangings, the improved church buildings and their furnishings and by the increased facilities for the development of the congregations. We pray that they will now go on under the guidance of the Holy Spirit to share in the whole work of the whole church, strengthened by prayer and Bible study and worship and other practices of the devotional life. For help in organization and growth and because we felt we had left so much undone, we were happy to present to each organized group we visited a copy of the excellent Auxiliary Handbook recently prepared by Mrs. R. Bland Mitchell, wife of the Bishop of Arkansas.

Alaska is a land of infinite variety and marked contrasts. Some day perhaps the events of these four months will shape into a unified memory, but just now the impressions and experiences stand out like so many of Alaska's mountain peaks, seemingly unrelated. And so I mention some of them—the scenic harbors and fresh green of Southeastern Alaska, and the desolate flat expanse of tundra dotted with innumerable frozen ponds and lakes and winding streams; the fine fall of snow in Fairbanks that packs so hard that chains are not needed on cars, and the enormous feathery flakes around Valdez that pile in drifts eight or ten feet high; Totem poles abounding among the Indians in the southeast and the entire absence of them in the interior; the Indians at Fort Yukon singing hymns unaccompanied, in their



Ned Thomas, Layreader at Fort Yukon and his wife, Maria.



The Rev. J. K. Watkins of Ketchikan visiting Sam Eaton, one of the oldest communicants of St. Elizabeth's Church.



The snow-covered Church of Epiphany at Valdez

native tongue, and the choir at St. Matthew's, Fairbanks, singing so joyfully Gounod's "Sanctus" at the midnight service of Holy Communion on Christmas Eve; the fine paintings in many of the churches; the beautifully beaded altar hangings and other artistic native work; the privilege of kneeling beside an Eskimo woman from Pt. Hope at the altar on Christmas Eve; the story of the young man who came to Petersburg a Unitarian and was so quickened by the zeal of the Church people there that he is now a student at the Divinity School of the Pacific; worshipping with my daughters while my Bishop-son was the celebrant at the service of Holy Communion. So far has the light of the star led, the sweetness of friendship with the native people, the enormous masses of blue glacier ice, the vast stretches of snow and stories of the marvelous beauty of the summer flowers, the devoted service of the missionary personnel, many of them in isolated places where there may not even be mail for two weeks or more, the visit to the grave of Bishop Rowe, the indescribably brilliant colors of sunrise and sunset and the majesty of the mountains. On a perfect day, with a cloudless blue sky and brilliant sunshine, I flew with the Bishop in his small plane through the Chugach Range. More than 7,000 feet in the air, with the blue ice of the Valdez glacier at the foot of the canyon, we could look up to the peaks towering above us and as far as eye could see snowclad peak after snowclad peak pointed to the sky. Off to the right was Mt. Sanford, 16,000 feet high and away to the left were the dim outlines of Mt. McKinley, "King of a Continent." I doubt if the Alps could offer anything more spectacular and certainly the firmament "declared the glory of God".

And so I came, I have seen and I am deeply convinced of two vital facts.

The first one is Alaska's great need of the Gospel of Jesus Christ and the ministry of the Church. I have tried to think of Fort Yukon without the mission and the Hudson Stuck Memorial Hospital, of Allakaket without St. John's-in-the-Wilderness; of Point Hope without St. Thomas' Mission; of Nenana without St. Mark's Mission; and Anvik without Christ Church; it is all they have. And there are numbers of villages which are our sole responsibility, where there is no Church but our own and yet the only ministry among the people comes from an occasional visit of a nearby priest. I think of the servicemen in the congregations at Fairbanks and Anchorage who represent thousands of servicemen and construction workers and their families, who live in this strange land under very difficult conditions and find nothing familiar and secure except the Church. I think of the many, many others, both native and white, who have not yet been reached for Christ.

I return home deeply convinced that we who call ourselves Christian have the answer, not only for Alaska's needs, but for all the other needy areas of the world, and that is, such a consecrated devotion to our Lord that He can do this, His own work, through us. We need to give that the business of the Kingdom shall prosper; we need to spend time in earnest, expectant prayer for wisdom and protection from evil, and great spiritual victories and blessings for everyone in the field: we need to be such missionaries at home that the spirit of evangelism may bring an answer to the prayer our Lord Himself taught us to pray, "Thy Kingdom Come."

SUBSCRIBE TO THE
ALASKAN CHURCHMAN
FOR A FRIEND TODAY !

HOW MUCH DO YOU KNOW ABOUT ALASKA?

(ANSWERS ON PAGE 12)

1. What priest, now active in the church in Alaska, came to the Territory before Bishop Rowe?
2. What town in Alaska, with two thriving Episcopal Churches, is called the "Salmon-Canning Capital of the World"?
3. What church in Alaska contains a lovely altar carved from old packing cases by a member of the staff?
4. What is the distance from Ketchikan, our southernmost mission station, to Pt. Lay, our northernmost mission point in Alaska?
5. What church in Alaska was built with one-half of the first United Offering of the women of the church?
6. What unique feature characterized the election of each of the three bishops of Alaska??
7. What mission in Alaska was established in 1907 by a sister of the then Bishop of Montreal?
8. Where, when, and by whom was the first church service held in Fairbanks?
9. What mission of the church, our largest in Alaska, was first thought to be in Canadian territory?
10. What priest of the church died as a martyr at his post at Point Hope?
11. How many new chapels were established in the Territory of Alaska last year?
12. What mission of the Church in Alaska, continuously staffed since 1907, has ~~always~~ been "manned" by women? ^{P. T. M.}
13. What Alaskan mission was founded and manned for eighteen years by a doctor of medicine?
14. Where did Bishop Rowe make his home when he first came to Alaska?
15. How many patients passed through the ~~clinic~~ of the Hudson Stuck Memorial Hospital at Fort Yukon last year?
16. How many miles did the Bishop of Alaska fly in his own plane during 1951? ⁵⁹
17. How many villages in Alaska are there where virtually the whole population is Episcopalian?
18. What mission in Alaska has the greatest snowfall during the year?
20. What is the most isolated mission station in Alaska?
21. What mission station in Alaska has raised as much as ten tons of potatoes during the year and cabbages weighing over twenty pounds?
22. What mission station has recorded the lowest temperature? the highest temperature?
23. How many missions and outstations in Alaska are on a road or a railroad?
24. What Bishop of Alaska started his work in Alaska as a layman?
25. What Bishop of Alaska was married in Alaska? Where?
26. What church in Alaska has made the most rapid strides toward self-support in recent years??
27. What is the newest mission in Alaska? ^{St. John's}
28. What missionary of the church in Alaska led the first ascent of Mt. McKinley?
29. When, and by whom, was the ALASKAN CHURCHMAN founded?
30. How many square miles does the Territory of Alaska contain?
31. What Prayer Book Service has been the greatest handicap to the medical work of the church in Alaska?
32. What Alaskan missionary came to the field engaged to be married, and

- had mail from his fiancee only once a year for five years before returning to claim his bride?
33. What missionary wife immortalized herself by saying she hoped the bishop was a log?
34. Who was the only Indian priest of the Church in Alaska?
35. What priest in Alaska encouraged the most athletic activity among his flock during 1951?
36. How many airplanes are in active service of the church in Alaska?
37. What city in Alaska has grown ~~ter~~
~~fold~~ during the past twelve years?
38. What priest of the church established the first newspaper in Interior Alaska?
39. What mission in Alaska is building a Parish Hall, with practically all the labor being done by the men of the Church?
40. Have you sent us a new subscription to the ~~ALASKAN CHURCH-~~
~~MAN~~ this year?

Some of our subscribers responded wonderfully to our appeal in the November CHURCHMAN for new subscribers. However, to really fulfill our mission in presenting the Church in Alaska and to support ourself we need five hundred new subscriptions. The little magazine is only a dollar a year, so subscribe for yourself and four friends today.

The new sound, color movie on the work of the Church in Alaska has received an enthusiastic response in the States. It may be rented from the National Council for \$8. The film presents a representative, interesting and colorful picture of the work of the Church in Alaska, and we recommend it to you. The film is called "The Light of the North."



This Mission Has Always Been "Manned" by Women



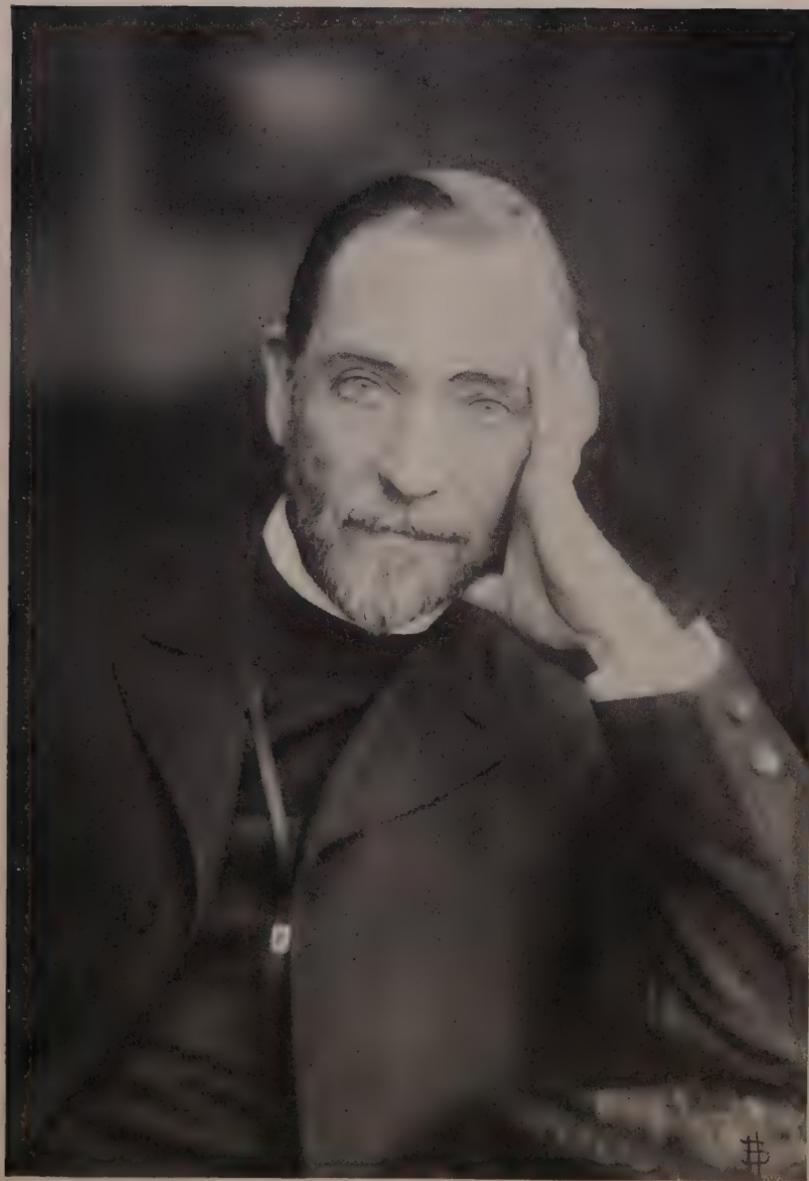
The Village where this lovely beaded moosehide hanging was made was once thought to be Canadian territory.



This twenty-pound cabbage grew at one of our Alaskan missions.
Where?



He founded the
ALASKAN CHURCHMAN



In 1913 he led the first party to climb Mt. McKinley.

HERE ARE THE ANSWERS !!!

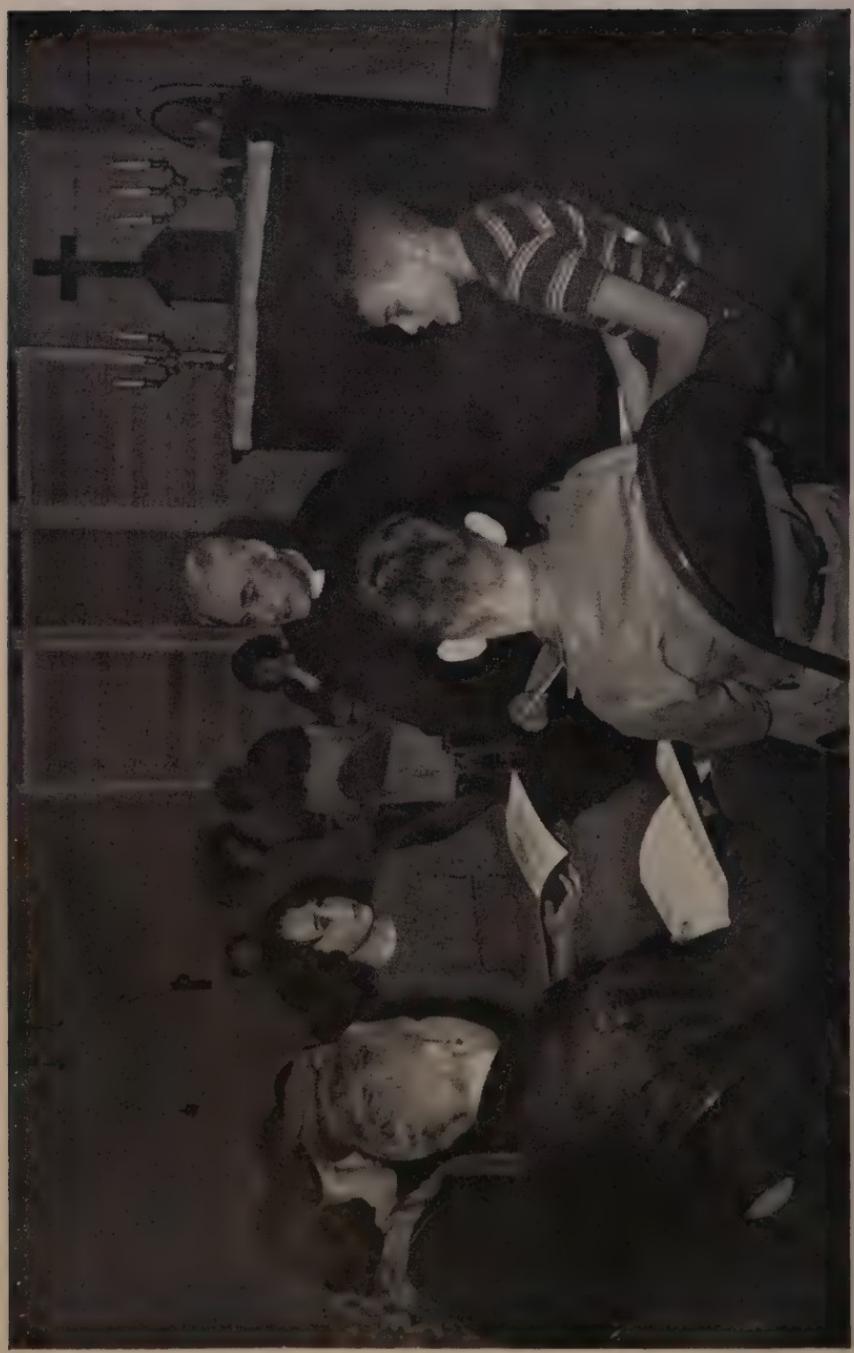
1. The Rev. Henry H. Chapman, of Sitka, born in Alaska in January, 1895, several months before Bishop Rowe's election as Bishop of Alaska.
2. Ketchikan, where we have St. John's and St. Elizabeth's Churches under the leadership of the Rev. J. K. Watkins.
3. St. Matthew's, Fairbanks. The altar was carved by one of the nurses stationed at the old St. Matthew's Hospital many years ago.
4. About two thousand miles.
5. Christ Church, Anvik, received a thousand dollars from the first UTO for a building at this, the oldest mission station in Alaska.
6. All three were the youngest bishops in the church at the time of their consecration.
7. St. Mark's Mission, Nenana, by Miss Annie Craig Farthing.
8. The first service was held in a saloon by the Rev. C. E. Rice, who came over from Circle City by dogteam in 1903.
9. Fort Yukon, for many years was thought to be in Canada, and the work of the church was established there in 1862. A later survey proved that the boundary was a good deal further east, and the territory became a part of Alaska. Our mission there has over eight hundred baptized members.
10. The Rev. A. R. Hoare was shot and killed by a demented white man at Point Hope in 1920 as he was returning from a seven-hundred mile journey by dogteam to the north.
11. Three new chapels were used for the first time in 1951. St. Andrew's Tetlin and the new log buildings at Holigachuck and Steven's Village.
12. St. John's-in-the-Wilderness at Al-lakaket, one of our most isolated mission stations, has never had a man in permanent residence, but the work has been carried on wonderfully well by devoted nurses and teachers.
13. The work at St. Thomas' Mission, Pt. Hope, was started by Dr. John B. Driggs in 1890. Dr. Driggs was ordained deacon by Bishop Rowe in 1903, five years before he retired from his work at the Mission.
14. The Bishop lived for about sixteen years at Sitka.
15. Four thousand nine hundred and fifty-three.
16. The Bishop flew about 26,000 miles in visiting the Alaskan missions during 1951 in his own plane and traveled half that much again by other means of transportation in Alaska.
17. There are twenty missions where regular services are held by appointed missionaries, eight stations where regular services are conducted by layreaders, and twenty-five stations where services are held by traveling missionaries.
18. There are twenty-four villages, ranging in size from twenty-five to almost five hundred where almost every inhabitant is an Episcopalian.
19. Valdez, on the southwestern coast, has had as much as forty feet of snow in a normal year.
20. Arctic Village is the most isolated station, situated in the foothills of the Endicotts, one hundred and fifty miles north of Fort Yukon.
21. The St. Mark's Mission at Nenana regularly supplies a great part of the vegetables used at the mission, and with the help of the fish wheel and wood cutting is largely self-supporting.
22. Fort Yukon has the double distinction of being the coldest and hottest mission station. A temperature of seventy-eight below zero was recorded in the early 1930's (at a time when Bishop Bentley was traveling by dogteam from Circle to Fort Yukon) and one summer

- the thermometer reached one hundred degrees above zero in the shade!
23. Seven missions and five outstations out of a total of fifty-three touch a road or railroad. All travel to the other stations is either by foot, water, or by air.
 24. Bishop Bentley came to Alaska as a layman in 1921. He was ordained deacon at Anvik, returned to the States; came back to Alaska as Archdeacon of the Yukon and was soon after elected Suffragan Bishop. He was chosen as Bishop of Alaska succeeding Bishop Rowe in 1943, and resigned to become head of the Overseas Department in 1948.
 25. Bishop Gordon met his wife en route to Seward on the boat; was married in St. Peter's Church there four months later and transferred to Pt. Hope.
 26. The Church of the Holy Trinity, Juneau, has set up a regular program of assuming responsibility for its support and is very close to joining Anchorage and Fairbanks in the ranks of self-supporting parishes.
 27. St. Andrew's Mission, Petersburg, was established in 1950 and has been growing rapidly under the leadership of the Rev. Hugh F. Hall, of Wrangell.
 28. Archdeacon Hudson Stuck led a party to the top of the North Peak for the first time in 1913. Elevation of the peak, 20,300 ft.
 29. The ALASKAN CHURCHMAN was founded in 1906 by the Rev. Charles E. Betticher, then priest-in-charge of St. Matthew's Mission, Fairbanks.
 30. 586,000 square miles — about one fifth the size of the whole of the United States.

(Continued on pg. 17)



Dogteam Mail Arrives at Anvik, Alaska's Oldest Mission Station



Saturday Church School in Session at Juneau.

THE SATURDAY CHURCH SCHOOL

at

THE CHURCH OF HOLY TRINITY

JUNEAU, ALASKA

BY THE REV. S. A. MCPHETRES

One might preface the following remarks with a new version of a familiar hymn actually being sung by one of our beginners:— "Holy, Holy, Holy, Lots o' Kids."

The Saturday Church School now in its second year of operation, has been an experiment in trying to meet the needs and opportunities, and to offer a better Christian Nurture Program to children in the Church and to those in the community.

This program has proved highly successful in many ways. Holy Trinity Church School has the highest en-

rollment that it has had in years. It draws in children from a radius of five miles outside the city limits, that is from Thane, Douglas, and along the Glacier Highway.

The Saturday Church School lasts for two hours, from 10:00 a.m. to 12:00 noon. From 10:00 to 10:30 a.m. the Opening Worship Service is held, with all present. There are the favorite and seasonal hymns and shortened Morning Prayer with the Collect for the day. Psalms are read, chants are learned and sung. The Birthday Offering and special Birthday Prayer is used when the



The Rev. Samuel McPhetres and family (now in their fifth year in Alaska, they go on furlough in June, but will return to Juneau in the Fall.)

children come with their birthday pennies. The regular offering is received and there are a few minutes of catechizing and teaching. Then the children go to their respective classes.

From 10:30 to 11:30 a.m. is the Class Period. This gives the teachers ample time to review the previous lesson, present the new one and to carry on with handwork and work projects. One interesting feature was presented around Thanksgiving when one of the teachers sent to the University of Alaska and received some nice stalks of wheat, rye, oats, the sight of which was a new experience to most of the children.

From 11:30 to 12:00 noon is the recreation period with games for all classes, an occasional song-fest, and on the dark winter stormy days, an occasional cup of hot chocolate and a cookie is passed around. For the older ones there are frequent hikes when the weather permits.

The Church School holds its Annual Hallowe'en party, presents an Annual Christmas Pageant; has an active Mite Box Program during Lent; a special Easter Program with the presentation of the Mite Box Offering and traditional Easter Egg hunt, and in the spring a picnic for the whole group.

We have an excellent Director of Religious Education in Mrs. William Campbell. The teachers are Mrs. Gomer Hilsinger, Mrs. Hazel Brown, Miss Patsy Garrett, Mrs. Howard Garrett, and the Rector.

The range of age of the Saturday Church School is from three years through twelve. The teenagers have their own program in the Young People's Fellowship.

At present the enrollment of the Saturday Church School is over sixty, and a new one or two added nearly every week. As this takes the place of our Sunday Church School, we emphasize that the children be present at the regular church services, particularly designating them as "Family Services" and a nice group of well-behaved children attend the late service regularly with

their parents, or sometimes alone.

The reaction to this experiment of the Saturday Church School throughout Holy Trinity can be expressed in the words of one of our prominent vestrymen when he said at the last vestry meeting, "At first I was against it, but now I am all for it."

Needless it is to say that enthusiasm for the Saturday Church School is steadily on the increase.

For a note of human interest, I add the story of the little boy who was singing "Holy, Holy, Holy, Lots o' Kids" tells us that he has his "Church Pants," which are reserved for that purpose only, and he is very proud of them.

Space does not permit enumeration of the many nice things that happen in these two hours of Christian Nurture each Saturday, but it is a real joy to note the perfect attendance of most of the children, who are absent only when sick.



A Young Alaskan Churchman

TANACROSS PRIEST TRANSFERRED TO BRAZIL



Roy E. Sommers

The Rev. Roy E. Sommers, Priest-in-charge of St. Timothy's Mission, Tanacross, leaves with his wife and young son on regular furlough in March. Mr. Sommers has been transferred by the Overseas Department to the Church in Brazil, and Mr. Sommers will go to Brazil early in the fall to serve on the faculty of the Theological Seminary there.

Alaska will miss the Sommers family very much. Mr. Sommers has done good work at Tanacross and Tetlin, and readers of the **ALASKAN CHURCHMAN** will remember his excellent and clever articles and poems about various aspects of his work. Certainly with the departure of Mr. Sommers the Editor of this paper will have to work a little harder. However, Alaska's loss will be Brazil's gain, and Mr.

Sommers is so uniquely fitted for this particular work that we cannot stand in his way in answering this call to the mission of the whole Church. The Bishop and the Rev. Gordon Charlton will supply the work at Tanacross until a new appointment can be made.

Answers

(Continued from pg. 13)

31. The service of Holy Matrimony. Really, we approve of marriage, but losing three nurses in three years to *stray* grooms hasn't helped our personnel problems!
32. The Rev. John W. Chapman came to Alaska in 1887 to Anvik. Mail came only in the summer, and so his fiancee could only get mail in to him in summer and Dr. Chapman's mail only went out in summer. Nevertheless, she was waiting when he went to claim her five years later!
33. Mrs. Wilfred C. Files, while at Tanana, expected Bishop Bentley to come downriver in his little boat for a visit to the Mission. The Bishop had even given her a date, and Mrs. Files made her preparations accordingly. However, one day early, on a rainy and mosquito-infested evening, Bishop Bentley found himself near the Mission, and rather than camp out overnight, headed on downriver to the Mission. He was sighted upriver by a small boy, who rushed to Mrs. Files, telling her that the Bishop was coming — well, either the Bishop or a log. Mrs. Files immediately replied, "Well, I hope it's a log!"
34. The Rev. Paul Mather of St. Eliza-

- beth's Ketchikan, who died in 1941. We have one Indian Deacon, the Rev. Albert Tritt of the Fort Yukon country.
35. The Rev. Wilfred C. Files of Fort Yukon. Mr. Files while preaching on the meaning of Lent with an interpreter last year was startled to discover after the service that his interpreter had translated all his exhortations about fasting as "run fast."
36. Three operated by the Bishop, the Rev. John Martin and the Rev. Howard Laycock. The Rev. Gordon Charlton of Fairbanks is also a pilot as yet without craft.
377. Anchorage has grown from a population of about three thousand to an area population of thirty thousand.
38. The Rev. Jules Prevost shortly before 1900 at Tanana and called "THE YUKON PRESS."
39. St. Philip's Wrangell, under the direction of the Rev. Hugh F. Hall.
40. Yes, or will resolve to do so, we hope.

Alaska Needs the Following Workers

A Priest for St. Elizabeth's Church, Ketchikan.

A Priest for St. Stephen's Mission, Fort Yukon.

A Priest for Christ Church Mission, Anvik.

A Priest for St. Timothy's Mission, Tanacross.

A Nurse for the Hudson Stuck Hospital at Fort Yukon.

A Nurse for Christ Church Mission, Anvik.

A Cook for St. Mark's Mission, Ne-nana.

A Secretary-Treasurer for the Bishop's Office.

If you are interested in any of these vacancies or know of anyone who might answer the call to Alaska please let us know. All of us are called to be missionaries, and if we cannot go ourselves then we are called to seek out others who can represent us in the fields of the world.



St. George's Church, Cordova.

MARRIAGE SUBTRACTS: NEW WORKERS HEADING FOR THE ARCTIC CIRCLE

Miss Addie Mae Page, R.N., an attractive member of the staff of the Hudson Stuck Memorial Hospital at Fort Yukon, resigned her position February first to return to the States to be married. We regret Miss Page's departure from Alaska and from the staff of the hospital, but we wish God's blessing on her and her husband-to-be in the days to come, and we appreciate her fine service in ministering to the Indian people at Fort Yukon.

Fortunately a new nurse has been appointed to replace Miss Page—Miss Barbura Clintsman of Copenhagen, New York. Miss Clintsman has had several years experience in hospital nursing

and comes to us with an urgent desire to give of herself, her strength, and her knowledge in the missionary work of the Church. We are grateful to Miss Clintsman for her willingness to serve in the exacting and needy work at Fort Yukon, and we will look forward to her early arrival in Alaska.

Fort Yukon will gain again in the next six weeks with the arrival of Dr. Ben McConnell with his wife to assume his duties as Physician-in-charge of the Hospital. We were all distressed last fall when illness prevented Dr. McConnell from coming to serve in Alaska. However, he has made a splendid recovery, and he will certainly receive a warm welcome from the patients and staff of the hospital at Fort Yukon.



Miss Barbura Clintsman, R.N.



Miss Addie Mae Page, R.N.



"A HIGHWAY SHALL BE THERE"

Missions and Staff

Allakaket	St. John's-in-the Wilderness	Miss Amelia H. Hill, R.N. Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Albert J. Sayers
Anvik	Christ Church	Miss Almeria Gordon Miss Mary Irwin Gordon, R.N.
Cordova	St. George's	m. Valdez
Douglas	St. Luke's	m. Juneau
Eagle	St. Paul's	Vacant
	St. John's	
Fairbanks	St. Matthew's	The Rev. Gordon T. Charlton
Ft. Yukon	St. Stephen's	The Rev. Wilfred C. Files The Rev. Albert E. Tritt Mr. Ned Thomas
	Hudson Stuck Memorial Hospital	Ben McConnell, M.D. Miss Bertha E. Mason, R.N. Miss Marion E. Grout, R.N. Miss Barbura Clintsman, R.N. Mrs. Christie Newbert Miss Helen Kibbe Mr. Alvin T. Rowe Mr. Grafton Bergman
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. John K. Watkins
	St. Elizabeth's	m. St. John's
Kivalina	Epiphany	Mr. Milton Swan
Nenana	St. Mark's	The Rev. Norman H. V. Elliott Miss Jean E. Aubrey, R.N. Mr. Fred Mueller Miss Martha I. Webb (on furlough) Mrs. Dorothea S. Jacobs Miss Ann Teague
Pt. Hope	St. Thomas'	The Rev. Howard T. Laycock
Seward	St. Peter's	Mr. Roy Vincent
Sitka	St. Peter's-by-the-Sea	The Rev. L. Russell Clapp
Skagway	St. Saviour's	The Rev. Henry H. Chapman
Tanacross	St. Timothy's	m. Juneau
Tanana	St. James'	The Rev. Roy E. Sommers The Rev. John S. Martin
Valdez	Epiphany	The Rev. Robert Grumbine
Wrangell	St. Philip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Hologochaket	Pt. Lay	Rampart
Arctic Village	Hot Springs	Mt. Edgecombe	Shageluk
Beaver	Hughes	Noatak	Stevens Village
Bettles	Kotzebue	None	Tellin
Circle	Huslia	Palmer	Tok Junction
Coschacket	Little Gerstle	Petersburg	Venetie
Chalkitsik	Minto	Northway	Wrangell Institute



The Alaskan Churchman

XLVII

MAY, 1952

No. 2



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER



The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the

Missionary District of Alaska
of the

Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor

Miss Blanche Myers, Business Mgr.

Subscription Price

One Dollar A Year

Please make checks and money
orders payable to

THE ALASKAN CHURCHMAN

(Box 441)

Fairbanks, Alaska

Member National Diocesan Press

MAY, 1952

The Heart of Texas

By JEAN A. AUBREY

Texas has just annexed a portion of Alaska. You may doubt this, but the staff and children of St. Mark's Mission in Nenana know that it is true. It all came about as the result of a happy combination of events. The Diocese of West Texas had a series of conventions. The Rt. Rev. William J. Gordon, Jr., Bishop of Alaska, made some speeches at the conventions and the good people of the Diocese listened with their hearts as well as their ears. Bishop Gordon was asked by representatives of several Woman's Auxiliaries and Guilds if they might "adopt" a child at St. Mark's and the Bishop's affirmative reply has turned our mission into the most Texas-conscious spot in the world, outside of Texas.

When the letters first started coming, Deaconess Kathleen Thompson was still alive, although very ill and

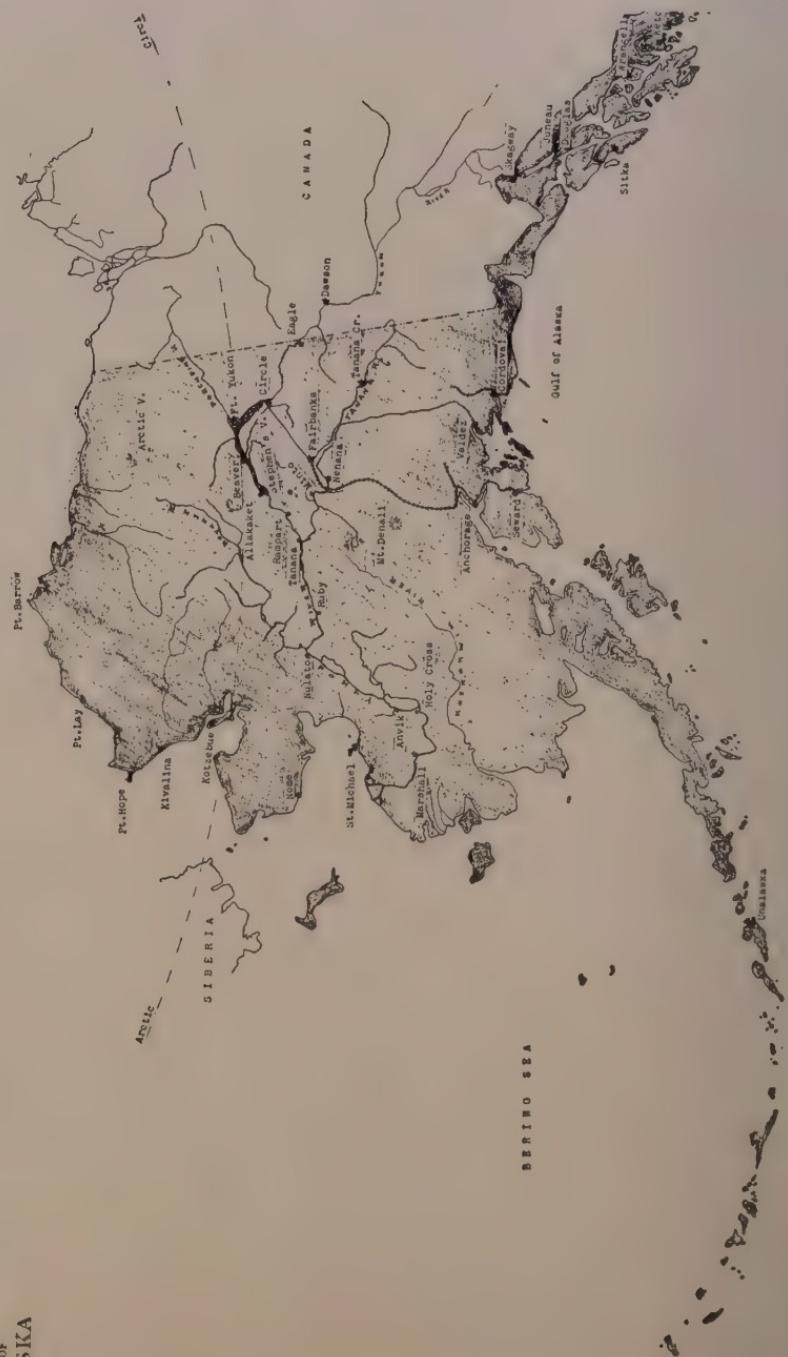
the knowledge that the children she loved so well were going to have additional help brought her much joy. She planned to answer the letters herself, but her strength would not permit it so it has been my privilege to care for our Texas correspondence. Each group which requested a child's name has responded beyond our highest expectations, and many other groups have sent contributions of money, clothing and gifts. The Texas file outgrew its original shoe box within a few months, and now occupies a box of imposing proportions. The Mission staff had Christmas mail every day for weeks before the children celebrated the day for we knew that our youngsters were going to have a Christmas to remember all their lives. How did we know? Oh, we peeked a bit and squeezed and pinched the packages.

School days, birthdays and holidays have brought welcome letters and gifts to our fortunate children. Jackie no longer has to fight to keep his trousers from obeying the laws of gravity for he has the most elegant belt ever seen in these parts. Susie and Rosalind received almost identical Easter outfits, and look like small cover girls. Lije treasures the hymn and prayer books sent him by a kind lady in Laredo. Norma saved her Easter money to buy her first grown-up Easter clothes. And so the list could go on for pages but even nicer than the gifts is the knowledge that the children have that their Texan friends are really friends in a very personal way. We had only one minor problem as the result of all this, which the children solved for themselves. "Cowboys and Indians" used to be a favorite game but it soon became difficult to persuade any of the boys to be the Indians. Now we have a rather peculiar situation—the game has been changed to just "Cowboys", so none of our little Indians is an Indian. Confusing, isn't it?

It would be sad indeed if the

(Cont. on page 16)

MAP OF
ALASKA



TRAGIC FIRE DESTROYS FORT YUKON POWERHOUSE

On March 11 a tragic fire completely destroyed the power house of the Hudson Stuck Memorial Hospital at Fort Yukon. Mr. Alvin T. Rowe, maintenance man at the hospital for the past twenty years, was sleeping in his quarters over the power house and lost his life in the fire.

The blaze was discovered by Miss Bertha E. Mason, head nurse at the hospital, shortly before 6 a.m. However, by this time the flames had gotten such headway that no one could get near the blaze. Evidence indicates that Mr. Rowe never moved from his bed in his quarters and was probably overcome by smoke. There was no accurate way of determining the origin of the fire.

Mr. Rowe was known up and down the Yukon as a genius with anything mechanical and he had been a very real power in the operation of the hospital through the years. He was sixty-eight years old and had not been out to the States in a great many years with the exception of a trip last summer for medical attention at the Mayo Clinic. He is survived by a brother in Seattle. Mr. Rowe was buried in the Hudson Bay Cemetery at Fort Yukon with the Rev. Wilfred C. Files, priest-in-charge of St. Stephen's Mission, Fort Yukon officiating.

The fire left the hospital without any source of power since the power house housed the three diesel engines and the batteries that provided electricity for both the hospital and the mission. In addition, all the tools and spare parts owned by the hospital were lost. The building and equipment were partially covered by insurance but not in an amount sufficient to replace the loss.

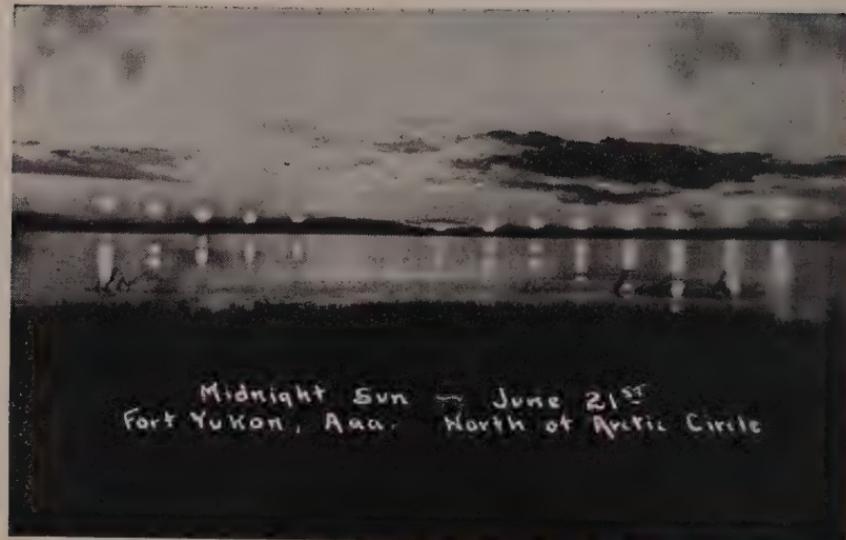
We were fortunate to be able to obtain electric power from a generator in the town of Fort Yukon, and the



Alvin T. Rowe

work of the hospital has continued without interruption in spite of many inconveniences. Some provision will be made during the summer for a permanent supply of power, and it is probable that we will be able to continue to use the present supply if it can be augmented to meet our needs. However, the hospital will have to be completely rewired and much new equipment will be needed before we can operate under normal conditions again.

Our workers at Fort Yukon have often been sorely tried and they are among the unsung heroes (mostly heroines) of the church. They are often beset by flood, and every year faced with that possibility so that anything on ground level must be placed up above the previous high water mark—



just in case. The mighty Yukon gives very little warning when she decides to leave her banks in spring flood—when the ice jams down below she rises with incredible swiftness, and at times we have had as much as five feet of water in the hospital itself, in spite of the great distance between the building and the bank of the river.

Other problems that have faced our representatives at this Arctic Circle mission have been the bitter cold of the mid-winter months with its isolation and all too intimate daily contact one with another under close conditions, and then there is the ever present shortage of personnel. There has hardly been one time in recent years when the work has had a full staff. Yet under such conditions other staff members take on additional duties and the work goes on. Babies are delivered, hundreds crowd the clinic, Tb. patients have an opportunity for rest, care and isolation so that they do not spread the contagion, and the physical and spiritual needs of the Yukon Valley are met in a simple and yet really heroic way.

As Dr. McConnell takes up his new duties now as physician-in-charge of

the hospital, we feel that a very real vote of thanks from the whole church should go to Miss Bertha E. Mason, the head nurse at the hospital, who for the past twelve months and on numerous shorter periods has taken over the administration and much of the medical work of the hospital in the absence of a doctor, and has done it well in addition to her own duties as head nurse. She has had valiant help from Miss Kibbe, Mrs. Newbert, Miss Grout and others and the Rev. Mr. Files has always been on hand with his quiet and rugged faith and strength but Miss Mason has borne the great burden and responsibility in the heat of the day, and we salute her for measuring up to this terrific responsibility in a wonderful way. In just such a way the work of the Church goes on — answering our Lord's divine commission on the frontiers of the world that His kingdom may come among men.

HAVE YOU RENEWED YOUR
SUBSCRIPTION TO THE
ALASKAN CHURCHMAN?
SEND US A DOLLAR
TODAY !!!

MINISTER APPOINTED FOR KETCHIKAN INDIAN CONGREGATION



Lewis Hodgkins

The National Council has announced the appointment of Mr. Lewis Hodgkins, a senior at the Sewanee School of Theology, as a missionary to Alaska. Mr. Hodgkins will be ordained deacon before coming to Alaska and will serve at St. Elizabeth's Mission, Ketchikan. Mr. Hodgkins comes to us from Southern Pines, North Carolina, and is a candidate from the Diocese of North Carolina.

Certainly the Diocese of North Carolina deserves the heartfelt thanks of the Church in Alaska for sending another representative to us. Mr. Hodgkins joins Bishop Gordon, the Rev. John S. Martin, and the Rev. Robert Grumbine as fellow North Carolinians among the clergy here, not to forget the Misses Almeria and Mary Irwin Gordon, Miss Ann Teague and Mrs. Henry H. Chapman as "Tar Heel" ladies serving the church in

Alaska. North Carolina has had an enviable missionary record in Alaska with great names out of the past such as Miss Bessie Blacknall, Archdeacon Fred Drane and many others also representing the old north state. Probably along with the Diocese of Massachusetts she stands first for sending her sons and daughters north to serve in this great land and we salute a great missionary man of God, the Rt. Rev. Edwin A. Penick, D.D., Bishop of North Carolina for his splendid and selfless encouragement of our mission here.

Mr. Hodgkins' appointment is most encouraging news for us. The congregation at St. Elizabeth's is one of our finest in Alaska. The church was built about 1927 to minister to the spiritual needs of the Indian people of Ketchikan and for twelve years one of their own people, the Rev. Paul Mather, served as their priest and helper. Paul Mather was our only Indian priest in this field and he did wonderful work at St. Elizabeth's until his death in 1941 left his people without a leader.

In those difficult war years no new priest could be secured for the people of St. Elizabeth's so our priest at St. John's Church, Ketchikan, added the people to his own responsibilities and for ten years the priest at St. John's has had both congregations.

For the past five years this work has been under the care of the Rev. John K. Watkins and Fr. Watkins has given of himself and his talents without reserve to keep both these churches going forward under very difficult conditions. In addition, our faithful Indian layreaders at St. Elizabeth's, led by Caspar Mather and Robert Ridley, have done much to carry on the work. However, both these congregations must have their own priest. Each



St. Elizabeth's Church and Rectory



The combined choirs of St. Elizabeth's and St. John's, Ketchikan, present the "Crucifixion" at St. Elizabeth's on Good Friday.



The Church Council of St. Elizabeth's Church with Fr. Watkins

is a full time job with several hundred persons in their rolls. For years the people of St. Elizabeth's have asked for their own minister, and nothing could give more real impetus to our work there than Mr. Hodgkins' appointment for service with these splendid Indian people. We confidently expect to see this work truly go forward to higher service to God and our fellow men in the years to come.

We are deeply grateful also to Mrs. Paul Mather and her family who during the past ten years have done a very great deal in keeping the work at St. Elizabeth's alive—carrying on the Sunday School so that it has grown, laboring so that the traditional splendid quality of the music at St. Elizabeth's might be continued, and Mr. Hodgkins is indeed fortunate to have a congregation where there is so much consecrated and able lay leadership.

Mr. Hodgkins' coming will also relieve Fr. Watkins so that he can give more time to the growing needs of St. John's Church, particularly important now as the town of Ketchikan faces an expanding population with the coming of large pulp mills to the vicinity. Certainly our work is most encouraging in this area and it is not too much to think in terms of two strong self-supporting parishes in Ketchikan carrying on the work of our Lord in the years to come.

Four summer Seminarians will serve in Alaska again this year following the success of our summer program in 1951. The Rev. Edward Turner, a former member of the Alaskan staff and now an assistant in the Overseas Department of the National Council, will accompany the students and supervise their summer activities.



Mr. George Reed

Just as we go to press comes the news that Mr. George Reed, a student at the Episcopal Theological Seminary in Cambridge, Mass., has been appointed as a missionary to Alaska by the National Council. Mr. Reed, a veteran of World War II, navigator of a bomber, survivor of many months in a prisoner of war camp, comes to us from the Diocese of Western New York. He will be assigned to duty, probably at St. Timothy's Mission, Tanacross, when he arrives in Alaska this summer. We are grateful for his willingness to serve with us and we look forward to his arrival in Alaska.



CROSS-ROADS OF THE WORLD . . .

By

THE REV. GORDON T. CHARLTON

One day early in the fall of the year 1901, an old stern-wheeler left Nenana, loaded with the equipment and wares of a certain trader who called himself Captain Barnette. The boat had contracted to carry him all the way to Tanana Crossing, 260 miles up the Tanana River. However, as in all former attempts to navigate the upper Tanana, this venture failed. Reaching Bates Rapids, the boat was unable to proceed. It was decided to fall back and attempt to circumvent the rapids by following one of innumerable sloughs that surround the meandering Tanana. They chose the Chena Slough but hardly had they begun this route when approaching winter caused the water to fall drastically and the boat crew refused to proceed. Captain Barnette was unloaded, bag and baggage, on the banks of the Chena to winter as best he could.

With the help of his Japanese companion, Barnette was able to erect a comfortable cabin and trading post, but he was miles from any native village and further from any mining activity. Early the next spring, the Japanese turned up at the mining camp of Circle with the news of a gigantic gold strike on the Chena River. Miners flocked to the site and there were customers aplenty for Barnette's trading post, but gold was not in evidence. Rumor has it the Japanese was summarily dispatched by irate prospectors for his part in this hoax but Captain Barnette apparently was unharmed. The following spring witnessed an exodus equal to the rush of the previous one.

To a man named Felix Pedro go the honors for making Fairbanks a permanent city, for it was he who ultimately did discover an extremely rich

vein of gold nearby. Upon the news of this discovery, the rush was repeated. This time the miners came to stay.

It was during the period of disillusionment over the first strike that the Rev. Charles Rice came to Fairbanks from his post at Circle City to investigate the possibilities of founding a mission. He held services in the saloon which was the only public building, staked out claims for mission property but succumbed to the general feeling of distrust in the future of the settlement and returned to his former post.

Bishop Rowe arrived in February 1904. By this time the mining possibilities were much more promising. Mr. Rice's claims had been jumped, so the Bishop selected new lots on the river bank for a mission and hospital. The Rev. John Huhn was brought from Rampart to oversee the building. By the end of the year, St. Matthew's Mission, St. Matthew's Hospital and St. Matthew's Reading Room were realities, staffed by two nurses and the Rev. Charles E. Betticher, Priest-in-charge. The work of Fairbanks' pioneer church was under way.

For all their faith in the future of this great country, the heroic men and women who laid the foundations of the Church's work could not have foreseen the changes 50 years have brought. Fairbanks today contains 12,000 souls, with an equal number located nearby in Army and Air Force establishments. The city is modern and teeming with activity. Service men, miners, construction workers, Indians and Eskimos mingle on the crowded streets. Jet planes streak overhead drawing not the slightest attention. "The Cross-Roads of the World" is the name one hears daily with reference to our city. It is rap-



Old St. Matthew's Hospital, July 4, 1905. (Left to right) Miss Isabel Emberley, Dss. Clara M. Carter, Miss Annie Cragg Farthing

idly replacing the former "Golden Heart of Alaska." Already the practicality and desirability of polar routes for air travel have been demonstrated and we confidently expect to see the day when our Fairbanks International Airport will be just that, the hub of the aerial routes from all points on the North American continent to Asia and Eastern Europe.

St. Matthew's Church has tried to keep pace with the city of Fairbanks. The hospital is gone, the erection of a much superior one by the Roman Catholic Church having made ours

obsolete and unnecessary. The Reading Room has been deeded to the city and is now the Public Library. There are thirteen other churches in town with new ones still arriving. But the pioneer Church is strong and firmly established in the heart and memory of Fairbanks.

In 1947 fire destroyed the little log church of gold rush days. But the rector, the Rev. Albert Jones, gave himself without reserve to the task of rebuilding and succeeded not only in erecting a new and better structure but also in bringing the mission

to self-support at the same time. Now a full-fledged parish, St. Matthew's numbers nearly 200 communicants and ministers to a congregation of service men, transient natives and workers, and residents totaling some 750 souls. A very beautiful log church sits on the original site, with the Rectory next door, and a two story Parish Hall behind. It occupies a position of well earned prestige and influence in the community.

Even during the rapid development of the Territory during World War II there was not the frantic construction activity and tremendous influx of population that the current threat of war has produced. The writer has been Rector of St. Matthew's for less than a year but even during that brief period many new developments have taken place. More important, the psychology of the area is changing. For the first time the future seems to depend on something more reliable than mining and military installations. For the first time in its fifty year history, Fairbanks has an air of permanency. Of course growing pains are evident. It is still a frontier in a sense and a boom town in every sense. Housing is desperately scarce, prices terribly inflated; municipal facilities, including law enforcement, are far behind the growth of the population. It is a land of opportunity and excitement, a land of contrasts between the new and the old, the modern and the primitive.

Bishop Gordon makes Fairbanks his headquarters. The work of the Church in Alaska is roughly divisible geographically into Native Work in the interior and work among whites in the coastal and southeastern region. Fairbanks is not only centrally located but St. Matthew's represents the meeting point of these two divisions of work. The congregation of St. Matthew's is almost evenly divided between Indians and whites. There are a few Eskimos and Negroes and a scattering of other races as well.

One can be forgiven a certain prej-

udice for feeling that, in spite of the fact that Anchorage is a greater city and All Saints' Church there is a larger Church, St. Matthew's is destined to be the "Mother Church" of Alaska —perhaps the Cathedral of the Diocese which is to be.

In the few short years since self-support was so laboriously achieved, the psychology of dependence has been eradicated from our midst. The people of St. Matthew's have an enthusiasm for the world mission of the Church and a deep sense of their own responsibility for its advancement. In spite of the fabulous cost of operation in this inflated economy, missionary giving is steadily increasing, the past year witnessing a 100% increase over the former year. Tentative plans are under consideration for further construction and for increasing the staff for more effective work among the native people.

Alaska is one of the world's last frontiers and it is rapidly losing the frontier aspect. It is destined to be settled and developed more rapidly than any former land. For better or worse, this will have its effect on our work for the Church is rooted in and wedded to this country and its people. As it attended the birth of Alaska, the Church will minister to its ongoing life, come what may. The future of the native people is uncertain. Civilization's progress is ruthless, treading down all who cannot adapt themselves to rapid change. But the future of the cities with their immigrant population is certain to be one of steady growth. Possibly the whole character of the Alaskan Church will have changed within a few years hence. At any rate, this is a wonderful time to be a part of The Missionary District of Alaska.

ALASKAN CLERGY GATHER IN ANCHORAGE FOR CONFERENCE

By

THE REV. NORMAN H. V. ELLIOTT

From the rain drenched fishing cities of Ketchikan, Wrangell and Sitka; from the tree-less tundra of Point Hope on the ice-bound shore of the Bering Sea; from the great cities of Juneau and Anchorage; from the great snows of Valdez and the great winds of Seward; from the "golden heart"—Fairbanks—and the isolated towns and villages of the dense forests and mighty rivers of the Interior—Tanacross, Fort Yukon, Nenana and Tanana; came the clergy of the Episcopal Church to assemble at All Saints' Church, Anchorage in conference with their Bishop. (A States' side distance comparison would be the meeting in Chicago of clergy from Jacksonville, Florida, and Minot, North Dakota).

They came with a picture, a purpose, problems, and a prayer. Their picture was painted on a vast canvas spanning 586,400 square miles. It was the picture of an untamed land of mountains and tundra, of forests, fields and streams, of lakes and glaciers lying under the shadow of the Cross. But, more than this, it was the picture of men and women, white and Eskimo and Indian, into whose hearts and lives had come the knowledge and the love and the peace of God. Yet it was a vision and not a reality. It was their purpose to make it a reality.

The opening service of the Conference was one step towards accomplishment of that purpose as four Deacons, Robert Grumbine, Howard T. Laycock, John S. Martin and Norman H. V. Elliott were ordained to the priesthood. The service was moving and impressive. The Rev. Canon

Theodore Wedel of the National Cathedral, Washington, D. C. preached a stirring exhortation; the choir and congregation sang heartily the ordination hymns and, for the ordinands came that greatest of moments when they received authority to execute the Office of a Priest in the Church of God and knew that they could now return to their people bringing them the strengthening and cleansing Sacrament of Bread and Wine, and the Blessing of the Church.

Yet though the Conference opened on a note of achievement, there were problems, hard problems to be met and overcome. Realizing the gravity of these problems, their own human limitations and frailties, and the need for Divine Guidance and assistance, the clergy met each morning to celebrate the Holy Communion and to offer and present to the Lord themselves, their souls and bodies, to be a reasonable, holy and living sacrifice unto Him; humbly beseeching Him to grant them

"Bread of Thy Body, give us for our fighting

Give us Thy sacred Blood to drink for Wine;

While there are wrongs that need us for the righting

While there is warfare, splendid and Divine."

Then they returned, strengthened by the Power and Love of God, to tackle their problems.

The problems were many and varied. There were the problems peculiar to the parishes in the large cities and the problems peculiar to native villages; Territory-wide problems and problems of individuals; yet



(L. to R.) Bishop Gordon, H. H. Chapman, Albert Sayers, J. K. Watkins, John S. Martin, Robert Grumbine, L. Russell Clapp, W. C. Files, Howard Laycock, Norman Elliott, Roy E. Sommers, Gordon T. Charlton, Samuel A. McPhetres, Hugh F. Hall, and Canon Wedel.

each was met and discussed in common fellowship. Among these problems and the proposed action on each were the following:

HOLY BAPTISM: It was resolved that the policy of administering this Sacrament at a regular service in the church, be established; and that parents and sponsors be instructed in the meaning of Baptism; and that, to parents and godparents, emphasis should be placed on their responsibility to instruct their children and godchildren in the Christian Faith.

MARRIAGE CANON: Full compliance with this Canon was ordered by the Bishop. All divorced persons seeking remarriage with the Blessing of the Church must submit their case to

the Bishop for His review at least thirty days prior to the desired date for such a service.

BURIAL PROCEDURE: In order to avoid embarrassment between clergy and other parties concerned with a burial, and to alleviate as many difficulties as possible for the bereaved, the following procedure based on the Book of Common Prayer and the Canons of the Episcopal Church was adopted:

1. The clergyman be notified at once in case of the death of a parishioner and that no arrangements in regard to the Burial Service be made until he has been consulted.
2. All funerals should normally be held in the church, for this involves

less strain upon the bereaved than any other type of service.

3. Sundays should be avoided as times of burial.

4. The casket should be closed before the burial service begins and that it remain closed thereafter.

5. The Pall (when available) be used as a symbol of God's care over all His world and as a laudable practice of Christian democracy.

6. No flowers be used in the church except, if necessary, two unostentatious bouquets upon the altar, and perhaps a single spray upon the casket. (Those who would give flowers might well be encouraged to make memorial donations instead, whether to a Church Fund or to a charitable organization, and so inform the family of the deceased).

7. It should be made known that it is not necessary for the clergyman to receive a fee. A charge for the church's service should not be included in the mortician's bill.

8. If music be desired, the guidance of the clergyman must be sought so as to conform to his responsibility to obey the rubrics of the Book of Common Prayer and the Canons of the Church.

9. Whenever the bereaved family elects to have a burial ritual of a fraternal order, military veterans' organization or other such association, it should be separated from the service of the Church, and whenever possible the Church's service should be held first.

10. The celebration of Holy Communion on the day of the burial is most fitting as a means of setting forth the memorial of our Redeemer's Death, Resurrection and Ascension. Whenever possible the bereaved should be given the opportunity of receiving the Sacrament on the same day, and if desired the two services may be combined.

11. Order of procedure on entering and leaving the church and at the grave: The rector meets the casket at the church door. The proces-

sion is as follows: Cross bearer, priest, casket, honorary pall bearers, chief mourners. At the conclusion of the service the same order is followed from the hearse to the grave. There the casket should be lowered during the opening sentences of the service at the grave.

GAMBLING: It is the policy of the Missionary District of Alaska to abstain from all appearances of evil. No organization in any way connected with the church shall have any games of chance, bingo, raffles, door prizes or any such that have an appearance of evil.

Recognizing Territorial problems that can only be effectively met by legislative action, the following resolutions were submitted to the Territorial Legislature:

ALCOLHOLISM: Whereas the problems of alcoholism in Alaska have reached alarming and tragic proportions, particularly among native people, and whereas the Territory at present has no facilities for the care and cure of alcoholics; and whereas it seems only just that the people who cause this evil should provide its cure, Therefore, be it resolved that this body earnestly requests the creation of a Territorial Institution for the treatment of the same. And this body further recommends that such an institution be built and maintained by special taxation of the producers, distributors and sellers of alcoholic beverages.

MENTAL ILLNESS: (Bill H.R. 4966 on the erection of a hospital to care for the mentally ill within the Territory): We, the Clergy of the Episcopal Church of the Territory of Alaska, agreeing that the present laws of the Territory of Alaska pertaining to the mentally ill are un-Christian and contrary to God's laws in preserving the dignity and respect due to these suffering people; and are inadequate and tend to the embarrassment and needless shame resulting in further distress; we do hereby present the following resolution:

BE IT RESOLVED: that we, the Clergy of the Episcopal Church of the Territory of Alaska do hereby endorse Bill H.R. 4966, and pray that you will give your wholehearted support to its passage.

AID TO DEPENDENT CHILDREN: Whereas the existing system of government aid to dependent children tends to destroy the sanctity of the home by encouraging the bearing of illegitimate children, and whereas many unwed mothers, with opportunities for marriage, refuse marriage in favor of an assured income from the government which would be terminated by marriage, and whereas children born and raised by unwed mothers who have demonstrated their irresponsibility by the continued bearing of such children and are quite likely to suffer from poor upbringing and the feeling of insecurity inevitable in a home lacking a father's influence; therefore BE IT RESOLVED that this conference of Episcopal Clergy in Alaska favors the discontinuance of public financial aid to unwed mothers for their illegitimate children. Such aid may be extended, however, to foster parents adopting the first child of an unwed mother, but not for subsequent children of the same unwed mother.

Of interest to the whole Church, both foreign and domestic, is the Resolution to be submitted to the General Convention concerning the Book of Common Prayer. It is known by the Clergy of the Territory that, in many instances, the Book of Common Prayer is in a language "not understood of the people" and in so far as this condition exists wherever the church ministers to uneducated peoples, the Resolution urges the establishment of a Board for the preparation, publication and issuance of a Book of Common Prayer in Basic English inasmuch as such English is able to convey the Worship and Instruction of the present Book.

Such were the major problems discussed at the Conference, but there

were many more over which the clergy debated, prayed and took action upon. There was instruction at the Conference, too. Under the inspiring and gracious guidance of Canon Wedel, the clergy learned and relearned the basic truths of education and how the new curriculum of the Church's Religious Education Program is incorporating and using these truths. Once again the familiar seminary words and phrases "relationship," "I and Thou" became prominent in the discussion and gained new and deeper meaning. Once again was borne upon us the eternal truth of the conviction that God works in, with and through men and their relationships with one another.

Other speakers brought their challenging message to the Conference. Mrs. Edward Meier, President of the Woman's Auxiliary, spoke on the work of the Auxiliary. Major Clitheroe of the Salvation Army, vividly laid bare the problem of alcoholism within the Territory, referring to Alaska as "the last frontier of Alcoholism. Here, the alcoholic comes to find either cure or destruction."

Not to be forgotten or under-emphasized was the warmth and hospitality of the parishioners of All Saints' Church, preparing and serving hearty and delicious meals, opening their homes and their hearts to the "out-of-



Albert J. Sayers, Rector of All Saints' Parish, Anchorage

towners." There was the dinner presented by the Men's Club demonstrating the keen enthusiasm and activity of this organization; and there was the Closing Dinner to which each parishioner brought not only a bountiful supply of food, but fellowship, encouragement and witness that they too shared the vision of Alaska under the Cross and were dedicating themselves to the task of making that vision a reality. And they were making it a reality for constantly above the voices of debating clergy rose the din of laymen in action—the din of the pound of hammers, the rasp of saws, the hum of machinery. A Church was building. Rising up around the Clergy assembled in conference a Church was taking, solid, concrete shape. The picture indeed was becoming a reality.

"HEART"

(Cont. from Page 1)

friends of St. Mark's in other States should feel that we do not appreciate their generosity, so let it be said here that everything which has been written about Texas applies to them as well. This is one way we can say "Thank you" for all your wonderful kindness.

We announced in the last CHURCHMAN that Miss Barbara Clintsman, R. N. has been appointed for service at the Hudson Stuck Memorial Hospital at Fort Yukon. Unfortunately just before Miss Clintsman was ready to leave for Alaska she was taken ill and this illness has prevented her coming to Fort Yukon. We pray for her early recovery so that she may still serve with us in the service of the Church in Alaska.

Our congratulations and good wishes go to the Rev. Howard Laycock and Mrs. Laycock at St. Thomas' Mission, Point Hope. A new arrival in their household is Miss Sandra Laycock, born at Point Hope on March 3rd. Mrs. Laycock was attended there by Miss Dorothy Root, ANS nurse stationed at Point Hope since last fall. As far as we know little Sandra is the second white child ever born on the isolated arctic sandspit. In 1922 a son was born to the Rev. and Mrs. Wm. A. Thomas in the mission house there. Mrs. Thomas was cared for by Dr. Griest from the Presbyterian Hospital at Point Barrow. Dr. Griest journeyed 365 miles by dog team in order to reach Point Hope in time for the arrival of the Thomas baby. Mr. Laycock was ordained priest in Anchorage on Feb. 17 and arrived back home just in time to greet the new member of the family.

Many thanks go to friends of the CHURCHMAN for their kindness and zeal in adding new subscriptions to our lists. So far the record number of subscriptions from one person is 25, but we are sure there is someone in the Church who can exceed that figure and we will be very happy to have a new record established—the sooner the better. SUBSCRIBE TO THE ALASKAN CHURCHMAN FOR A FRIEND TODAY.



Early Alaskan Roadhouse

THE HOUSE THAT FAITH BUILT

The following bit of poetry is the farewell contribution of the poet laureate of Alaska, the Rev. Roy E. Sommers, as he retires from the frozen north to head for the sunny climes of Brazil. Mr. Sommers produced this particular epic at the conclusion of the All-Alaska Clergy Conference recently held at All Saints' Church in Anchorage. We give you a bit of interpretation of background as Mr. Sommers introduces each of the Alaska clergy in order.

THE HOUSE THAT FAITH BUILT

This is the house that faith built.
These are the people of All Saints'
Who furnished the lumber, tools and
paints

To get their house of faith built.

This is the Reverend Albert Sayers,
Who found an answer to his prayers,
When good parishioners rallied round
And raised the cash and broke the
ground
Where stands the house that faith
built.

This is the Bishop, bowed with cares,
Who turned to the Rev. Albert Sayers
To ask if shelter could there be found
Where all his clergy could gather
round

With high resolves and lofty aims
And food to feed their famished
frames

Served in the house that faith built.

These are the clergy with collars
round,

Who came from Alaska's utmost
bound

To find a suitable spot whereat
To chew the ecclesiastical fat,
And cheer the Bishop, bowed with
cares,

In the many mansions of Father
Sayers,

Found in the house that faith built.

(The Rev. John Kenneth Watkins)

This is the man from Ketchikan,
The salmon capital of the land,
Where they ketch the 'king' and have
him kanned,
Where rain for ever and ever spills
And even the cats and dogs grow gills;
Who holds the fort on our southern
bound,
He joined the clergy with collars
round
Who kept the Bishop awake at night
And tasted the food with great delight
Served by the flock of Father Sayers
Within the house that faith built.

(The Rev. L. Russell Clapp, a member
of the Examining Chaplains of the
District and whose church in Seward
is noted for swaying in the high
breezes thereabouts).

This is the faithful steward from
Seward
Who never gives up till a soul is
cured,
Who works in the shade of a lofty
spire
Than which Alaska has no higher;
Whose church leans west when the
wind is east,
He third-degrees the fledgling priest
Who often finds the going rough
When examining chaplains do their
stuff.

The author, of St. Timothy's, Tanacross, also an Examining Chaplain).

This is the dean of the dim back-wood
Who preached in a techni-color hood,
Who rode on a boat and a half-ton
Ford

Then went to the dogs of his own
accord.
Dogs and dogma both he tries—
He uses dogma to catechize—

Along with the faithful steward from
Seward—
The scared young deacons on points
obscured.

Till the mind has shined like Aurora
Borey—
A deacon's life is a sad, sad story.

These are the deacons who made the grade;
Proud presbyters they've all been made.

(The Rev. Robert Grumbine of Valdez and Cordova. Valdez, on the southwestern coast, has had as much as forty feet of snow in a normal year).

*This is the pastor from Valdez
Where snow piles well above his knees;
But Bob will grin the Grumbine grin
Until it gets above his chin;
And when the shoveling is over
He shoves off to see Cordova.
From stern travail he'll never cringe,
In commerce' chamber he oils the hinge
On the creaking gate to Alaska's heart—
In church he's made a flying start.
We find no more effective combine
Among us than Grumbine and Grumbine.*

(The Rev. Howard Laycock of Point Hope on the Arctic Coast).

*This is the pilot who sailed forth
To sweep the skies of the frozen north.
He's nourished with oogruk and muk-tuk too
And naps at night in a big iglu*
For blankets the fur of a polar bear
Suffices to banish the chill night air.
There icy breezes ever blow
And every one speaks Eskimo.
At Point Hope life could be quite merry
Except for the vocabulary.
So here's the priest whom we anoint
To preach and hope he makes his point.*

(The Rev. John S. Martin, flying priest of Tanana whose plane was temporarily indisposed!)

This is the bachelor aviator

*Who may, we trust, get married later.
Right now he's wed to his plane—
Poor thing, she's under quite a strain
Salvation may she soon attain—
We pray that she may rise again.
For when he has her off the ground
This Tananian gets around.*

(The Rev. Norman H. V. Elliott, bachelor priest of St. Mark's, Nenana—a boarding school with 19 children enrolled—and also with three ladies on the staff of the Mission!)

*This is the father all unwed,
Fate worse, they say, than being dead.
With 19 children round the house
We trust he may soon find a spouse,
But three, we feel, is far too many—
That he survives is quite uncanny—
So carry him back to old Nenana.
Our clergy must be in good form
Where Father Elliott is the "norm."*

(The Rev. Henry H. Chapman of Sitka who was born in Alaska).

*This is the rector-by-the-sea,
A 'sourdough' from the cradle, he;
For many come to pioneer
But Henry was already here.
And as a consequence we see
He knows Alaska from A to Z.
Or strictly speaking, we should say
He knows Alaska from A to A.
Within the ancient capital
He'd hardly catch a nap at all
If Susan were not there to aid
The multitudinous plans they've laid.*

(The Rev. Gordon T. Charlton of Fairbanks whose trials and tribulations with his furnace were widely discussed at the Conference).

*This is the Texan, tall and trim
Who kills the chills of the Arctic grim
With many an unfamiliar tool—
He works on furnaces and fuel;
Propounds salvation for the soul
And thinks on ways of saving coal.
Although the cold is hard to cure
He finds Alaska has allure.*

Texas is large as a State can get
But here is something bigger yet.

(The Rev. Samuel A. McPhetres of Juneau, who serves as landlord for some church property in Juneau with amusing results from some of his tenants—and is also the pioneer of the Saturday Sunday School).

This is the landlord, jovial soul
With a flowing church, instead of a bowl.
And, more amazingly to tell
He fills a whole school as well.
And this phenomenon, they say,
Occurs each week on Saturday,
A fact which shocks old-fashioned folk,
To whom a Saturday-school's no joke.
"Sunday a holy day is ranked,
But Saturday's super-sacrosanct.
An hour on Sunday is ample time—
Invading our Saturdays is a crime".
A crime, perhaps, but hardly sin—
The landlord smiles and packs them in.

(The Rev. Hugh F. Hall of Wrangell and Petersburg—worker among many Scandinavians, and who looks undeservedly Scandinavian himself).

This is the man with the Lutheran look.
For Norsk and Svensk he ban mistook.
He's yust a yent from Minnesota,
Who yumps with you on a fishing boata
To take this yourney from yob to yob
His flock now numbers a mighty mob.
The shrimping folk their lures now dangle
To wangle this new-fangle Angle from Wrangell.

(The Rev. Wilfred C. Files of Fort Yukon. 'Ging-hee'—preacher).

This is the ging-hee wreathed in smiles
From Fort Yukon he spans the miles,
A bantam chap in the fight to clear John Barleycorn from the last fron-

tier.

The redman's pastor, friend and nurse,
He double-hexes the white man's curse,
And offers blessings of a kind
From One who's strangely color-blind.
I'm sure there can be no denials—
Within our ranks we favor Files.

These are the clergy who had the luck
To meet the Shawaus of Holigochuk.

(Canon Wedel was dubbed with the honorary title of the Shawaus of Holigochuk by the Conference members).

This is the Canon with doctrine sound
Who taught the clergy with collars round,
Who drew and drank with eager will
The word poured forth from the holy hill
Where he teaches the preachers
Who preach to the teachers
Who reach the young creatures
 All going astray.
Beseeches the preachers
Plug each of the breaches
Where teaching is reaching
 A state of decay.

This is the tide that's quikly turned
When Christian faith is lived and learned.
Thanks to the Canon with doctrine sound
Who taught the clergy with collars round,
Who rallied the Bishop relieved from cares,
Who thanked the Rev. Albert Sayers
Who beamed with pardonable pride
At all the saints who flocked to his side
When they started the house that faith built.

*They tell me when raising swine
 near an iglu,
The place they're kept in is called a
 'piglu'.

* * *

Just before Easter Mrs. Helen C. Harrington took up her duties as a staff nurse at the hospital at Fort Yukon. Mrs. Harrington is no stranger to Alaska having served on the staff of the Community Hospital at Valdez before her arrival at Fort Yukon. We welcome her to our church family and pray that her service may be of blessing to our Indian people of the Yukon Valley.

Miss May A. Nelson, Washington, D. C. will arrive in Fort Yukon early in May to serve as a volunteer nurse at the Hudson Stuck Memorial Hospital for six months. We are grateful to Miss Nelson for her willingness to give of her time and resources to help fill the gaps at Fort Yukon while several staff members go on regular furlough.



Anchorage, showing location of the old and new All Saints' churches

Missions and Staff

Allakaket	St. John's-in-the Wilderness	Miss Amelia H. Hill, R.N. Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Albert J. Sayers (on furlough)
Anvik	Christ Church	Miss Almeria Gordon Miss Mary Irwin Gordon, R.N.
Cordova	St. George's	m. Valdez
Douglas	St. Luke's	m. Juneau
Eagle	St. Paul's	Vacant
	St. John's	
Fairbanks	St. Matthew's	The Rev. Gordon T. Charlton
Ft. Yukon	St. Stephen's	The Rev. Wilfred C. Files The Rev. Albert E. Tritt Mr. Ned Thomas
	Hudson Stuck Memorial Hospital	Ben McConnell, M.D. Miss Bertha E. Mason, R.N. Miss Marion E. Grout, R.N. Mrs. Helen C. Harrington Mrs. Christie Newbert Miss Helen Kibbe Miss May Nelson
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. John K. Watkins
Kivalina	St. Elizabeth's	m. St. John's
Nenana	Epiphany	Mr. Milton Swan
	St. Mark's	The Rev. Norman H. V. Elliott Miss Jean E. Aubrey, R.N. Mr. Fred Mueller Miss Martha I. Webb (on furlough) Mrs. Dorothea S. Jacobs Miss Ann Teague
Petersburg	St. Andrew's	m. Wrangell
Pt. Hope	St. Thomas'	The Rev. Howard T. Laycock Mr. Roy Vincent
Seward	St. Peter's	The Rev. L. Russell Clapp (on furlough)
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Skagway	St. Saviour's	m. Juneau
Tanacross	St. Timothy's	Vacant
Tanana	St. James'	The Rev. John S. Martin
Valdez	Epiphany	The Rev. Robert Grumbine
Wrangell	St. Phillip's	The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Hologochaket	Rampart	
Arctic Village	Hot Springs	Pt. Lay	Shageluk
Beaver	Hughes	Mt. Edgecombe	Stevens Village
Bottles	Kotzebue	Noatak	Tetlin
Circle	Huslia	Nome	Tok Junction
Coschacket	Little Gerstle	Palmer	Venetie
Chalkitsik	Minto	Northway	Wrangell Institute

The Alaskan Churchman

VOL. XLVII

AUGUST, 1952

NO. 2



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER

Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

THE BISHOP
The Rt. Rev. William J. Gordon, Jr.

THE SECRETARY-TREASURER
Miss Blanche Myers

THE COUNCIL OF ADVICE

The Rev. Gordon T. Charlton
The Rev. Henry H. Chapman
The Rev. Samuel A. McPhetres
Mr. Edward V. Davis
Mr. Harry Knights
Dr. W. M. Whitehead

THE EXAMINING CHAPLAINS

The Rev. L. Russell Clapp
The Rev. Gordon T. Charlton
THE CHANCELLOR
Mr. Edward V. Davis

THE WOMAN'S AUXILIARY

Mrs. Edward Meier, President
Box 1423, Anchorage 816 F Street

Mrs. Frank Webb
Treasurer and Custodian of the U.T.O.
Wrangell, Alaska

NON-PAROCHIAL CLERGY

The Reverend E. A. McIntosh, retired
Roslyn, Washington

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Reverend Edward M. Turner
281 4th Ave.
New York City

The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the

Missionary District of Alaska
of the

Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor

Miss Blanche Myers, Business Mgr.

Subscription Price

One Dollar A Year

Please make checks and money
orders payable to

THE ALASKAN CHURCHMAN
(Box 441)

Fairbanks, Alaska

Member National Diocesan Press

AUGUST, 1952

FAMILY RESPONSIBILITIES

There is a great deal of talk in the church in high and low circles about missionary strategy. We hear much about the tremendous opportunities in lands where there are teeming millions waiting for the ministry of the Gospel; we hear more about the need to offset the spread of Communism by a Christian offensive among the millions faced with that threat just now. This opportunity is surely there and the eyes of the Christian Church must turn to these needy people in answer to God's command, and we should be ashamed of the small efforts we have made thus far. The need in these vast areas is great—no one can deny it—and there we must go forward.

But at the same time the Episcopal Church cannot forget her family responsibilities—those needy ones who

have been born in the Christian faith and under her loving hand, and who now in their time of greatest need cannot be forgotten.

There has been criticism of the Church's mission in Alaska as an expensive proposition. It is expensive in a remote land with transportation facilities largely undeveloped; where the cost of living is high, and where the value of everything is based in material terms. Our mission in Alaska is expensive and will continue to be so.

There has been criticism about plans for expanding our work in Alaska to minister more adequately to those committed to our charge. Some point out that there is no great possibility for growth in numbers in our work with the native people of Alaska. Indeed there is not. There is no real possibility for growth in numbers at Point Hope or Fort Yukon or at Allakaket. Our work in these and twenty other native villages in Alaska can never be expected to grow very much in numerical strength—the standard we are so prone to use for judgment today. A small growth is usually indicated in each place each year—indicating the difference between the number of infants born in the village and the corresponding number of deaths. Why can there be no greater growth? Simply because every person in these villages is already a member of the Church. They have grown up in the faith from infancy and most of them know no other. In these twenty-five villages the church ministers to the total religious life of the people in body, mind and spirit—and the Church is truly the Body of Christ of which every baptized person is a member and in these villages every person is a baptized member of the Episcopal Church.

We have a family responsibility for these Indian and Eskimo people. Many of them or their fathers and mothers were brought to the light of the Gospel by the heroic efforts of Bishop Rowe and Dr. Chapman;

through the ceaseless devotion of Archdeacon Stuck and Dr. Driggs. They represent the martyr's monument of Reginald Hoare, and many of them are alive today through the devoted medical ministry of Grafton Burke.

Most of these people have never known any spiritual ministry except the Episcopal Church, and now when they are being forced to change their whole way of life as a new civilization is being thrust upon them, they need more than ever before the strong counsel of the voice of the Lord to show them the way. It is just as important to keep God's people in the Christian way as to introduce them to the Gospel, and surely these simple nomads of the North do look to us for help just now.

Why do we ask for help? We ask for the same reason that we have been asking for years—for men to minister to whole villages full of people of our faith who thus far have had to depend for their Christian teaching on a brief visit by an overworked priest two or three times a year. On the Koyukuk River there are over one hundred and fifty people whose Christian ministrations have averaged less than one visit a year—usually by the Bishop. There are many such cases of needy people, brought to the dawning light of the Gospel by our missionaries and then left largely to grope their way along the Christian path of life. We need at least two full-time traveling evangelists to concentrate their efforts on these neglected people. This is our family responsibility.

If such men are appointed, their efforts will not be reflected in statistics. There will be no large increase in the number of baptisms or confirmations. Their efforts will be written in the lives of our people and will surely bear fruit there.

Early in June we had the privilege of visiting the little village of Eagle—a post unmanned during the past year because of the shortage of men. As

we stood outside the church door speaking to the people as they came in, we asked one elderly man how he was feeling. He turned to his Bishop and smiled and said, "You come. Now I feel good." Then he went on into the simple chapel to worship God as he had for fifty years.

This man was not happy just because his Bishop had come for a visit. He felt good because he could worship God as he loved to do and because he could come to God's altar and receive the body and blood of our Lord Jesus Christ in the service of the Holy Communion. These people are our people. They are ours in the great family of the Church. They are not a statistic; they are not teeming millions but they are God's children who daily look to us for the help which God can give only through our hands. May God show us our responsibility.

A BIBLE SCHOOL ON THE KOYUKUK

We must get ready for a Daily Vacation Bible School at the Indian village of Huslia on the Koyukuk River. In most churches such preparation calls for routine things such as announcing in church the dates of the school, calling for staff volunteers, collecting material from nearby sources, and getting out publicity in the newspaper.

However, Huslia is no normal parish. All the people of the village, more than a hundred in all, are members of the Church. However, we have no church and no minister, and services have been held only once or twice a year when the Bishop could get around for a hurried visit. The village is located in one of the most isolated and inaccessible locations in Alaska.

Last year with the generous help of the United Thank Offering of the Wo-



Daily Vacation Bible School,
Huslia Schoolhouse, 1952.
Lining Up for Salutes

men of the Church and of the women of the Auxiliary in Alaska, funds were provided to help the people of Huslia build a small school building for the village. The little log building was built by the men of the village and the first school teacher in the history of the area was in residence last winter, and for the first time the children of the village could go to school.

Having the school building in the village also provided a possible location for a Vacation Bible School and we were determined to provide some sort of concentrated instruction for our people there—no matter how complicated the project turned out to be, and it did develop into a really complicated operation—similar in a small way to army logistics.

The only teachers who could possibly go to Huslia for the School were two sisters of the Bishop, Misses Almeria and Mary Irwin Gordon, who were in charge of the mission at Anvik—some three hundred and fifty miles down river from Huslia. They had just finished successful Bible Schools at Anvik and Holikachuk, but it was a real question as to how to

get them and needed supplies to Huslia.

There is no wheel landing field at Huslia or Anvik. All planes in summer must land on the river on pontoons. The Bishop's plane has no pontoons, and indeed during June there was no pontoon plane anywhere near the Koyukuk River and Huslia.

So we had the two Gordon sisters order material from the States to be mailed to Huslia. The Bishop on a flight to Point Hope dropped off the sleeping bags, air mattresses, and food supplies (and mosquito repellent!) at Hughes, the nearest wheel landing on the Koyukuk to Huslia.

In mid-June Bishop Gordon flew to McGrath with the Rev. Edward M. Turner and Jim Cantler, a summer Seminarian who was to man the work at Anvik for the summer, relieving the sisters for summer Bible Schools. In McGrath the two passengers transferred to a commercial float plane for the one hundred and fifty-mile journey to Anvik, and the same plane was to bring the Gordon sisters back to McGrath en route to Huslia. The Bishop waited over for twenty



Two older boys displaying 23rd Psalm in flannelgraph which they made. Three younger ones holding pictures of things about which they had 'talked.'

hours during this laborious transfer.

About noon the following day the Alaska Airlines Norseman plane landed on the Kuskokwim River and shortly thereafter the three members of the Gordon family were airborne en route from the valley of the Kuskokwim across the mountains to the Yukon, and thence over more lofty peaks to the wide flats of the Koyukuk and to the little Indian village of Hughes. Here the Bishop must leave Almeria and Mary Irwin and fly back to Fairbanks and then to Anchorage that same night en route to a Sunday engagement at the Naval base at Kodiak.

The two girls spent a day at Hughes, holding services for the people and enjoying the hospitality of the James family there. Travel for the one hundred and fifty miles down the flooded Koyukuk was a real question. They hoped for a freight boat that was coming up the river, but finally learned that it had not yet left Huslia. So late Saturday evening they engaged the only man in the village, Johnny Oldman, (in his sixties), to take them in his open river boat with a five horsepower engine down river to Huslia.

After many adventures, including engine trouble and a six hour stop on the bank for Johnny to catch up on his sleep, they finally met the freight boat about seventy miles above Huslia and a younger pilot from the river freighter took them on in to Huslia late Sunday evening.

After some time spent in getting ready—getting settled in the little log school, unpacking sleeping bags, food supplies, teaching materials and clothing—the word went out and the children gathered for the first Bible School ever held on the Koyukuk. Thirty-one children attended the school, twenty-eight with perfect attendance, and in addition there were classes for adults in the evenings of a full week.

The whole village gathered for worship together on Sunday and for the

closing exercises of the Daily Vacation Bible School, and all gave thanks for an opportunity to know a little more about the God and Father of us all.

In the meantime we had been making plans for getting the two teachers out from Huslia—Miss Almeria Gordon to Fort Yukon to continue Bible School work there, and Miss Mary Gordon back to Anvik for the much needed medical care she has given devotedly there during the past year.

The report came—no float planes in operation on the Koyukuk—so out over “Tundra Topics”—the informal news program sponsored by a Fairbanks radio station—went this curious message: “Bishop Gordon plans to be in Allakaket for services on Sunday evening, and he would like his sisters to meet him at the Hog River Bar on Monday about noon.” This needs some explaining. A letter had come from Miss Amelia Hill—our nurse in charge of the mission at Allakaket—telling of a couple desiring to be married at the isolated Arctic Mission, of two children for baptism, and the very real desire of the Indian and Eskimo people at Allakaket for a service before the Bishop’s departure on regular furlough for four months.

About seventy miles above Huslia the Hogatza (shortened to the Hog River by the white men), runs into the Koyukuk. About ten miles below this mouth the waters of the Koyukuk have formed a high sand and gravel bar on the right limit of the river. Discounting a few holes and scattered driftwood over the area this bar provides a fair landing field during certain seasons of the year—and the only one in this area just now because of the high water in the river.

So Sunday morning Bishop Gordon made his official visitation to St. Matthew’s Church, Fairbanks, and confirmed nine candidates presented by the Rev. Gordon T. Charlton. Shortly after lunch he flew to Fort Yukon with Miss Sally Fletcher, a volunteer worker who had arrived

that morning from West Virginia, to serve at the Yukon River mission for the summer.

From Fort Yukon the Bishop flew two hundred miles over the mountains to the Koyukuk and landed on the Allakaket sandbar in time for a fine supper with Miss Hill and Miss Kay and an inspiring service in the chapel of St. John's-in-the-Wilderness that night. There was the service of Holy Baptism and Miss Hill presented three candidates for Confirmation. After the service a young couple came reverently for the service of Holy Matrimony, and later we had a fine talk with the men of the village standing out beside the river in the beautiful setting that makes St. John's-in-the-Wilderness our loveliest mission station.

Amid scattered rain flurries the next morning, the little yellow plane headed down the Koyukuk, and in less than an hour was circling carefully over all the exposed sandbars near the mouth of the Hog River. Then off to the right there was a flash of white and moving figures that soon materialized into a small river boat, with a strip of canvas spread over the bow, tied up at the head of a large sandbar. We circled the bar carefully, noting the stumps and logs scattered about and the low ditches where the receding flood waters had flowed out; then a pass over the rippling river to ascertain the direction of the wind, a quick turn to the northeast, flaps down, cut the throttle, and we were down and taxiing up where the little craft lay.

Edwin Simon, our faithful Indian layreader at Huslia and his son, Franklin, comprised the crew of the boat for the sixty-mile run up the Koyukuk — an all-night trip that brought them to the bar just shortly before our arrival, and the Misses Gordon seemed well and enthusiastic about their week at Huslia and their time with our Indian churchmen there.

We must be on our way however,

with five hundred miles still to travel that day, so baggage and supplies were transferred to the little Pacer and we carefully stepped off the best part of the sandbar to be sure we had enough ground to become airborne. With the help of Edwin and Franklin we taxied out of the holes in the sand where the plane had dug in, a quick turn into the wind and we were off, headed southward toward McGrath. Two hours later we touched down on the runway there for a quick lunch and to bid Mary Irwin good-bye. Here she would wait for the float plane back to Anvik.

Three hours later, the long runway of the Fairbanks International Airport emerged in the distance—in sharp contrast to the Hog River Bar! —and the little plane rolled to a stop—having covered a thousand miles in little more than twenty-four hours, carrying the mission of the church through her missionaries to the isolated reaches of the great land that constitutes the Territory of Alaska. Two days later Almeria would go on to Fort Yukon for several Daily Vacation Bible Schools along the Yukon and the Bishop turned southward with Pan American Airways for a vacation and the General Convention. So the life of the Church goes on.

(The office had been given a message before he left, to send to his family waiting in Longview, Wash. if he was not back by 8 o'clock and another one to be sent to them if he was not back by midnight, his plane ticket to be cancelled the following morning. We were no end relieved when the CAA called at 3 p.m. saying they had received a message to call 3040 and say that plane 7360K was coming in at five. But 'setting the little plane down' was not the end. He came to the office, looked over the mail, kept a dinner engagement, was back at nine and by midnight had cleared his desk with the help of the dictaphone, his packing to be done before 10:30 the following morning. By air plane or dog team, either can be grueling).

ARCTIC PRIEST, THREE PARISHIONERS KILLED IN PLANE CRASH

With tragic suddenness death struck the family of the Church in Alaska on July 16th when the Rev. Howard T. Laycock was killed in the crash of his small plane near his home in Point Hope. Mr. Laycock was returning to Pt. Hope from a visit to Kotzebue.

The actual cause of the crash is uncertain but it is presumed that he was blinded by the sun and this, combined with mechanical difficulties, caused him to stall when turning into his final approach. He was carrying three passengers, Miss Lizzie Frankson, Mr. Chester Downey and three-year-old daughter Edith. Wien Airlines Pilot Tommy Richards took off immediately for Point Hope with Dr. Rabeau from Kotzebue. Mr. Laycock and Miss Frankson were killed instantly, little Edith died while the doctor was treating her and Mr. Downey was flown to the hospital at Kotzebue where he died later.

So for the second time in three years, sudden death has come to one of the young priests of the District of Alaska. In 1949 the Rev. Robert H. Reid, Priest-in-charge of St. Mark's Mission, Nenana, was drowned with two boys from the mission when his small boat capsized in the Tanana River. A tragic coincidence of this accident is the fact that Enoch Tooyak, a young Eskimo boy drowned with Fr. Reid, was the uncle of little Edith Downey, and the brother-in-law of Chester Downey. So the mission of the Church has its present day martyrs who have given their lives in answer to the call "Go ye forth into all the world."

Howard Laycock is survived by his wife, Agnete, and their four months old daughter Sandra, who was born at Pt. Hope during the winter. The young couple was married June 2,



The Rev. and Mrs. Howard T. Laycock

1951, shortly after Mr. Laycock's ordination to the diaconate and his graduation from the General Theological Seminary.

Mr. and Mrs. Laycock came immediately to Alaska after the wedding and arrived at Pt. Hope late in June of last year. A few months after his coming to Pt. Hope, Mr. Laycock went to Seattle, learned to fly a plane and returned to the Arctic with the plane to use in visiting his scattered outstations up and down the Arctic Coast. He gave himself fully to the work and was completely happy in his ministry to our needy Eskimo people of the Arctic.

At the Alaskan Clergy Conference in Anchorage in February of this year, the Rev. Mr. Laycock was advanced to the priesthood, along with three

other young deacons and he returned to Pt. Hope just in time for the arrival of his daughter on March 3. This young lady, incidentally was the second white child ever born in Pt. Hope. Howard Laycock was called from us just ten days short of his twenty-fifth birthday.

Bishop Gordon was in the States on furlough when the news of the accident reached Fairbanks. However, Pilot Bill Peterson, a close friend of the Bishop's, flew immediately to Fort Yukon that same night and picked up the Rev. Wilfred C. Files. Early the next morning Mr. Files and his pilot arrived at Pt. Hope to be with Mrs. Laycock. He found that Roy Vincent, our faithful Eskimo lay-reader at the Arctic Mission, had already had a simple service, and that Mr. Laycock's body had been sent by plane to Fairbanks to go from there to Pennsylvania for interment. Mr. Files, in his own sympathetic way proved a wonderful comfort to Mrs. Laycock and to the families of the bereaved ones at Pt. Hope, and he made arrangements for Pilot Peterson to bring Mrs. Laycock and the baby and their baggage to Fort Yukon and Fairbanks shortly thereafter. The Church in Alaska owes deep appreciation to Mr. Files, Bill Peterson, Miss Dorothy Root—the Alaska Native Service nurse at Pt. Hope and Mr. and Mrs. Arthur Nagazruk—the ANS teachers at the village, for their great help and kindness in all these days. Once again also we see the faithfulness and devotion of Roy Vincent and his wife at the Mission, and these two are a living witness of the effectiveness and power of the years the Church has given to Arctic Alaska.

Mrs. Laycock returned to her home in Springfield, Pennsylvania by plane, the Rev. Mr. Files and his family, coming out on regular furlough, accompanied her to Seattle. The funeral service was held at the Church of the Redeemer at Springfield on July 29th.

Bishop Gordon flew from his home in North Carolina to officiate at the

burial service and he was assisted by the Ven. Samuel N. Baxter, Jr., Archdeacon of the Diocese of Western New York, and former rector and family friend of the Laycocks. The Rector of the Parish—the Rev. T. Norman Mason, and the Rev. Chas. H. Long, Jr., representing the Overseas Department, also assisted in the service.

The service was a triumphant one truly in the spirit of Mrs. Laycock, who, living the faith her husband preached, was a wonderful witness to all who saw her, of the triumphant power of the faith of the Church. We sang three hymns—"Jesus Calls Us," "I Sing a Song of the Saints of God," and one of the favorite hymns of the Pt. Hope Eskimos "For All the Saints". Archdeacon Baxter celebrated the Holy Communion and many of the clergy friends and classmates of Howard Laycock acted as pallbearers. The body was laid to rest in Arlington cemetery as we bade the earthly remains of our friend and fellow-missionary farewell.

But Howard Laycock is not dead. He lives truly and deeply in the lives of the Eskimo people of the Arctic Coast. His ministry was indeed a brief one, but the Christian faith is not measured in quantity but in quality, and the ministry of this young priest was indeed a rich one. In one brief year he graduated from the Seminary, was ordained deacon, was married, traveled five thousand miles to a remote Arctic Coast village, was priested, had a little daughter born into his home, and daily ministered the gospel of Christ to over five hundred faithful, simple and devout Eskimo people who had no other shepherd to care for them. The lives of these people are and will continue to be a living memorial to one who gave his life for them. So we sing a song of the saints of God and may He give us strength to be one too.

The life of the church goes on. Once more St. Thomas' Mission, the Church's mission farthest north, is without a priest and guide. For three

years following Bishop Gordon's election as Bishop of Alaska there was no priest at Pt. Hope. Now after one brief year of pastoral care, the mission is once more vacant.

Yet we are wonderfully blessed at Pt. Hope in our layreader and interpreter, Roy Vincent, and the faithful members of the Church Council. These men of God, simple and unlearned as far as book education goes, have a wonderful understanding of the mission of the Church, and once

more they will carry on the regular services of the Church as they have done in the past. However, this, the second largest mission of the Church in Alaska, needs a priest and leader, and surely there is a man in the church at home ready and willing and eager to cast his lot with the people of the snows of the far north—to minister in body, and mind, and spirit to Our Father's Eskimo children. It is our prayer and daily hope that God will send us such a man and soon.

The following letter was received by Bishop Gordon from Samuel Agnassaga, our faithful Eskimo layreader at Point Lay.

Point Lay, July 23, 1952.

Dear Bishop:

We are all well here at Pt. Lay. We are very sorry to hear Rev. H. Laycock passed away instantly last week ago. No doubt he's home right now. He was so happy man every time come over here. He cheer everyone. Most of his members here still remember him because everyone was lookout for his coming any hour last week, and one afternoon Ruth and Martha

heard his crash on our radio. That was a pretty shock to everyone when Ruth and Martha pass the news to the village. Soon as I reach home from hunt Ruth greet me of fainting news of our Reverend.

We try our best in our prayers to help his dear wife. Almighty merciful God, look, we beseech thee, upon the sorrow of thy servant, Mrs. Laycock. Give her peace patience and comfort her with the sense of thy goodness through Jesus Christ Our Lord, Amen.

Your ever member,

Samuel Agnassaga

HOWARD T. LAYCOCK

IN MEMORIAM

Declining ease
And all our swarm of little luxuries,
He rather chose
The rigour of unmelting snows,
The Arctic air's uncertainties.

To men a friend,
He tracked them to earth's bleakest,
loneliest end;
All else apart,
God's word must reach their heart,
And he had life itself to spend.

(Contributed by the

Rev. Roy E. Sommers)



Roy Vincent, Interpreter and
Layreader at Point Hope.



The Rectory, St. Thomas' Mission
Point Hope.



The Bishop officiating at a wedding in Point Hope



The Bishop visiting a Point Hope family in a summer tent house

VETERAN FORT YUKON MISSIONARY RETIREES FROM THE FIELD

Late in July the Rev. Wilfred C. Files, Priest-in-charge of St. Stephen's Mission, Fort Yukon since 1945, left with his family on regular furlough. Mr. Files, a veteran of twenty years service to the Church in Alaska, does not plan to return to Alaska and has accepted the work of assistant at St. Paul's Church, Concord, New Hampshire. Mr. Files, his wife Anna and twelve year old son Willie, will be sorely missed in Alaska, but we wish God's blessing on them and their work in the years to come, and we are sure that Alaska will continue to benefit from their daily prayers and from the fruits of their efforts.

'Shorty' Files came to Alaska as a volunteer in 1932. At that time he was not a member of the Episcopal Church but planned to enter the ministry of another church.

The young student found in Alaska a challenge and an opportunity for service and he stayed on—not on salary but ministering for his own expenses wherever he was needed. He served as crew for Bishop Bentley on the launch "Pelican IV" for four summers; he helped in many ways at St. Mark's Mission, Nenana and was very much a part of the mission of the Church in Alaska.

Shorty also found himself more and more attracted to the Episcopal Church and he spoke to the Bishop about being confirmed. However, the Bishop hesitated to have the young student make this great change without being sure so he did not immediately confirm him. The next year, however, when he was being left at Tanana to care for the vacant work there for a year, the fledgling minister challenged the Bishop saying, "you are leaving me here to care for an Episcopal Church and I'm not



The Bishop and the latest picture of the Rev. Wilfred C. Files

even an Episcopalian"; so the Bishop got off his boat and went to the chapel and Shorty Files was added to the ranks of the Episcopal Church—and a worthy addition he proved to be.

The nurse at St. Mark's Mission, Nenana, was Miss Anna Silberberg, a charming and accomplished young woman who served five devoted years in ministering to the children at the mission. Young Shorty Files had had good opportunity to observe this charming New Englander and he liked what he saw, so in 1935 they

were married and took up residence at the Mission of Our Saviour at Tanana.

Later, Mr. Files attended the Virginia Seminary, was ordained Deacon and then Priest, and spent a year as supply at Anvik during the absence of the Rev. Henry H. Chapman on furlough. Then he was permanently assigned to duty at Tanana where he and Mrs. Files served a devoted ministry not only at Tanana, but also up and down the Yukon and Tanana Rivers, where the young priest traveled faithfully by boat in summer and by dog team in winter, ministering to his Indian congregations.

In 1945 when Bishop Bentley was seeking a man for the difficult and exacting work at Fort Yukon, the lot fell on Wilfred Files, and his seven years there have proved him a wise and devoted choice. Now Shorty and Anna are seeking further educational opportunities for young Willie. To say they will be missed is putting it mildly, and it is our prayer that they will some day be back with us. Until then we will miss the Files family—from the Council of Advice of the Missionary District; from hunting trips along the Chandalar River; from the gracious hospitality of the rectory at Fort Yukon; and most of all from the front ranks of those representing Christ and His Church in Alaska.

Dr. and Mrs. Ben H. McConnell, Jr., of Fort Yukon announce the arrival of a daughter, Lila Theresa, born at Fort Yukon on July 22. We congratulate Dr. and Mrs. McConnell on the arrival of their first child and we welcome her to our Alaskan church family.

A dollar spent for a subscription to *The Alaskan Churchman* will bring your four times a year up to date news of the mission field. We should know what we are doing in the fields of the world if we are to support the work with our gifts and prayers, so send us your dollar today.



Confirmation at Hudson Stuck Memorial Hospital, Ft. Yukon.

Mr. John Dixon, a young layman who has been working in Fairbanks this summer, will take up residence at St. Timothy's Mission, Tanacross, in mid-September, as layman-in-charge of the mission for the year to come.

We had expected Mr. George Reed to take up this work, but at the last minute his plans were changed and he was unable to accept this important work at Tanacross.

We are deeply grateful to Mr. Dixon for his willingness to give the Church a year of his time in ministering to our faithful Indian people, and we are thankful that the work along the Alaska Highway will not go unmanned in the year to come, and we pray that God may send us a priest to serve here soon.

CHARLES E. RICE

On July 10th the Very Rev. Charles E. Rice, Dean Emeritus of Holy Trinity Cathedral in Juneau, was called home. The Dean has been in failing health for some time and although his separation from us is hard, it was a blessed release for him. In the absence of the Rev. Samuel A. McPhetres from the church in Juneau, the Rev. Hugh F. Hall officiated at the burial service from Holy Trinity Church on July 12th.

Dean Rice was born in Peosta, Iowa, in 1875. He graduated from Nashotah House in the class of 1902, and he came to Alaska thereafter, serving in the riotous boom town of Circle on the Yukon in the great heyday of that so-called "biggest log cabin city in the world." While at Circle he journeyed over the mountains by dog team to the newly established camp at Fairbanks and held the first religious service there in a barroom in 1903. The young priest married Miss Helen Benedict in 1906 and during the long

years of his ministry she has served at his side faithfully and devotedly.

In 1910 he went to the States for a ministry of eleven years, but the call of the North was too strong, and in 1921 he came back to Alaska to serve for twenty-two years until his retirement as Dean of Holy Trinity Cathedral in Juneau and as a faithful and loyal priest of the Church in Alaska. Even after his retirement in 1943 Dean Rice was a most active retired priest. During the war years when many of our southeastern missions were vacant, he ranged far and wide supplying the services of the church to those who had no one to minister to them. Alaska has lost a pioneer; a layer of foundation stones on which we who come after, build today.

Dean Rice is survived by his wife and two sons, Robert, a vestryman of the church in Juneau, and Jackson, who resides in Seattle.



Dean Rice (right) with Mrs. Rice and the Rev. and Mrs. Henry H. Chapman in Sitka, Nov. 26, 1950, at the fiftieth anniversary of the first service held in St. Peter's-by-the-Sea, Nov. 26, 1899. This was Dean Rice's last appearance at any public function outside Juneau.

MRS. JOHN W. CHAPMAN

Mrs. May Seely Chapman, widow of the Reverend Dr. John Wight Chapman, veteran missionary of the Protestant Episcopal Church in Alaska, died at her home at 44 Gramercy Park, New York City, early Saturday morning, July 26th.

Adelaide May Seely was born at South Onondaga, New York, the only child of Dr. Henry Martyn Seely, and Adelaide Elizabeth Hamblin Seely. Her father was a member of the faculty of Middlebury College. Among the young men who studied under him was John W. Chapman, who went from Middlebury College to the General Theological Seminary in New York, and from there to Alaska where in 1887, he was co-founder of Christ Church Mission, Anvik, on the lower Yukon River, the first mission of the Episcopal Church established in Alaska. After his first term of service of six years, the Reverend Mr. Chapman returned to the States on furlough. In the fall of 1893 he married Miss Seely.

Mrs. Chapman went out to Alaska

with her husband in the summer of 1894. Thereafter, until Dr. Chapman's retirement in 1930 after forty-three year's service in the field, Mrs. Chapman was her husband's constant companion, sharing with him the life of a small Indian village on the Lower Yukon River. Her first child, a son, is believed to have been the first white child born in the Lower Yukon valley.

Funeral services were held at Calvary Church, 21st St. and Fourth Avenue, Manhattan, at 4 o'clock on Monday, July 28th. The Rt. Rev. John B. Bentley, D.D., former Bishop of Alaska, who began his ministry as assistant to the Rev. Dr. Chapman at Christ Church Mission, Anvik, conducted the service. Interment was made at the family lot at Oakwood, Syracuse, N. Y.

She is survived by the Rev. Henry H. Chapman of St. Peter's-by-the-Sea, Sitka and Miss Ada Chapman, Secretary in the Overseas Dept. of the National Council of the Church, in New York City.



Mrs. Chapman in her garden at Anvik

Miss Edith L. Stricker, baptized and confirmed in St. Luke's, Salisbury, N. C., comes to us from Trinity Parish, N. Y. She arrived in Nenana on July 19 and has taken up her work as assistant housemother at St. Mark's Mission, Nenana.

Bishop Gordon left Alaska July first for furlough in the States. After attending General Convention in Boston the Bishop will fill speaking engagements in Michigan, Southern Ohio, Minnesota and Kansas before returning to Alaska in November. The Bishop hopes to pick up a new airplane in Wichita, Kansas, and fly it back to Fairbanks for his use in visiting the missions of the church in this district.



Edith L. Stricker



They come by the half dozen in Alaska. Annie James and her new baby, Arthur, Jr. Left to right, Hannah, Louise, Roland, Nancy Jessie Jean and Arthur



Mr. David Dudley, Layreader at Juneau, holding summer services there.

During the absence of the Rev. Samuel A. McPhetres from Juneau on furlough, services of the church have been conducted regularly by David Dudley, a layreader of the parish. Mr. Dudley has served as a layreader for some years and has been a wonderful help in keeping the work going during the four months that Fr. McPhetres is away. Monthly services have also been provided for Juneau by the priests from Ketchikan, Wrangell and Sitka.

Miss Bertha E. Mason, R. N. left Fort Yukon on regular furlough the first week of July. Miss Mason has rendered splendid service on the nursing staff of the hospital since 1945 and deserves a good rest, particularly after having had the responsibility of the hospital for the past year. Miss Mason does not plan to return to Fort Yukon, and her plans are indefinite, but our prayers and good wishes and deep appreciation go with her wherever she serves.



FATHER MATHER'S GRANDDAUGHTER CHOSEN QUEEN

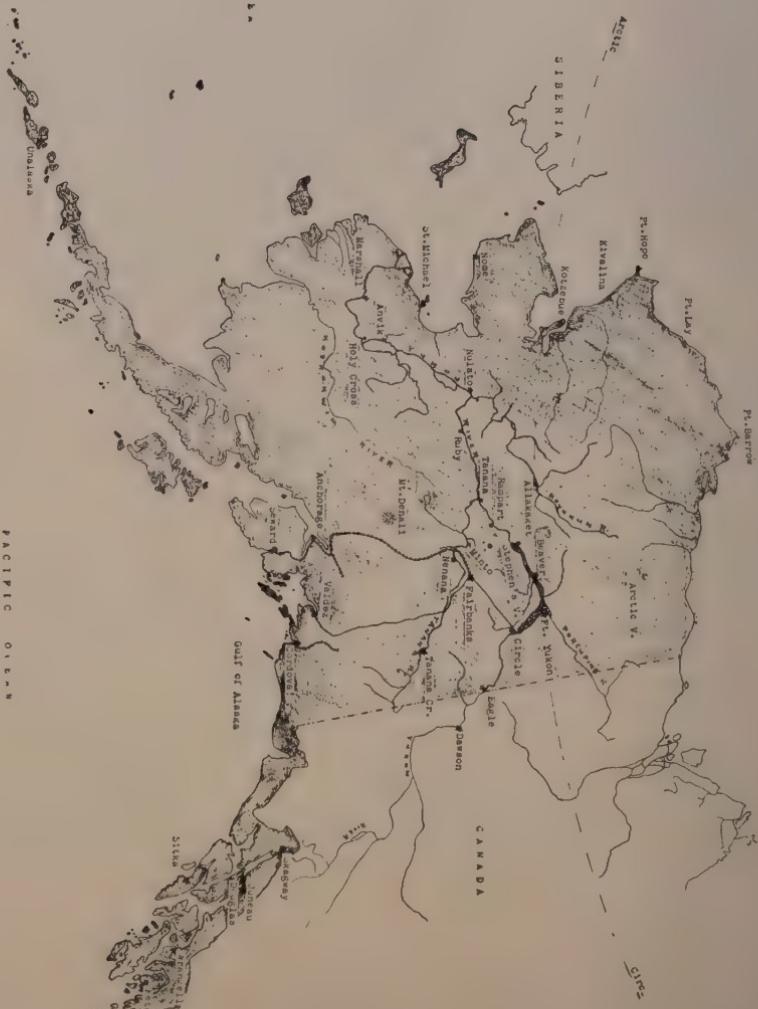
Miss Shirley Milonich, granddaughter of the late Reverend Paul Mather, was chosen queen of Ketchikan's recent Fourth of July celebration. Miss Milonich led the parade in the gaily decorated queen's float following which she received many beautiful gifts from the local merchants. Her grand prize included a tour of Juneau which she made accompanied by her sister, Mrs. Norman Stanton who

is a member of St. John's choir.

Miss Milonich, an attractive young student at Ketchikan High School, is an active communicant of St. John's and a member of the Sunday School faculty. During her tour of the territorial capitol she attended services at Holy Trinity Church escorted by Juneau's mayor, Waino Hendrickson.

MAP OF
ALASKA

MAP C



PRACTICAL DIVISION

CONCERNING THE WIFE WHO STAYED AT HOME

(By Bishop Bentley in the
August, 1939 Alaskan Churchman)

May Seely Chapman went to Anvik in the summer of 1894. In that brief statement is summed up a wealth of experience beyond the lot of most women. It meant the long overland journey from Vermont to San Francisco. (And there were no air-conditioned Pullmans in those days). Then came the ocean voyage from San Francisco to St. Michael at the Yukon mouth. While the vessel stood off-shore, the passengers and freight were landed on the beach in small boats. There followed the trip up the Yukon on the old stern-wheel river steamer, and at last they were at home in Anvik.

But to Mrs. Chapman, this was but the beginning of a life which, for more than a third of a century, was filled with interest, danger, sickness, joy, sorrow, romance and tragedy; a life of rich service rendered with high courage and a quiet faith.

During the first winter following her arrival at Anvik, her first child was born at the far-flung mission post, the first white child to be born in that region. Years afterward, when her husband, the Rev. Dr. John W. Chapman, retired after 43 years as priest-in-charge of Christ Church Mission, Anvik, that child, when grown to manhood and ordained a priest in the church, succeeded his father and carries on at Anvik today.

Out of the rich experience of those years Mrs. Chapman has written several short articles, all having to do with life at the Mission in the early days. She has graciously consented to permit us to print these in The Alaskan Churchman. The first of the series appears in this issue under the title, "A Trip to the Kuskokwim."

Others will follow.

Isaac, the faithful companion on the journey described in Mrs. Chapman's story, and for many years afterward the interpreter at Christ Church Mission, Anvik, died some ten years ago during an epidemic of influenza that swept the lower Yukon country and decimated the ranks of our Anvik people.

If you will now look at the map of Alaska on the opposite page, we can roughly trace the course of the journey described in the story. First, locate Anvik on the Lower Yukon River. Dr. Chapman and Isaac left Anvik and traveled southward down the Yukon River past Holy Cross until they came to the large bend in the river which protrudes southward towards the Kuskokwim. The portage trail mentioned in the story connects the two great rivers at this point. When they arrived on the Kuskokwim, they turned eastward and followed the river up to about the point where the first R appears in the word "river". From there they turned northwest, and traveling across country, they finally reached the Yukon where the letter Y appears in the word "Yukon." From there they followed the river down to Anvik.

Miss Mary O. Hayes, R. N. of Fletcher, North Carolina, has been appointed by the National Council as a missionary to Alaska and expects to arrive at her new post at Fort Yukon some time in August. Miss Hayes will fill a real need in our staff at the Hudson Stuck Hospital, and we extend her a warm welcome to the Alaska church family.

A TRIP TO THE KUSKOKWIM

By MAY SEELY CHAPMAN
Written for the August, 1939
Alaskan Churchman

The account of this adventure is one which my husband does not like to relate, nor I to hear. I know only the barest details. The story, as it was given me, was this:

He thought that he should like to go over into the Kuskokwim country, to see what it was like, and to visit the people, who, he had heard, in the upper region spoke the same dialect as that of the Anvik people. The people of the low country, along the mouth of the river, are mostly eskimos, but above, the men are Indians, many of them with Eskimo wives, and the children, naturally, speak the language of their mothers.

The country is wide and beautiful, the people making their living by hunting, trapping and fishing, in the spring taking their families and going back into the mountains to hunt caribou and mountain sheep, said to be the finest of meat.

On the first of April he started out, taking Isaac, one of the mission boys, a good interpreter and trailsman. They took the four mission dogs and the provisions for the first part of the trip, expecting to get supplies as needed from villages on the way. They went down the Yukon river to Piamute, about 70 miles. The portage across to the Kuskokwim was about 50 miles. This part of the journey was made as planned. They came to the Moravian Mission founded by M. Kilbuck in 1886, then went on to the villages above, until Vinisali, the most remote village, was reached.

However, the travelers were disappointed in finding the upper villages nearly deserted excepting for the older inhabitants, the men having taken their families back into the hills for the spring hunt.

From Vinisali, they started for

Tishkaket, but lost the trail after two days. They followed new hunting trails, finding camp fires hardly cold, but not the trail home. After about a week of travel they heard wood-chopping somewhere in the distance but dared not leave the course upon which they had set out.

They determined to cross to the Yukon, taking their direction by compass, traveling across streams, hill and mountains, looking anxiously from each peak gained for a sight of the Yukon.

Their food gave out, but they had tea, and they found some subsistence from an edible moss of the country such as Scandinavians use when on the trail. Ptarmigan and grouse were all about, and they tried to get them with clubs, but without success. They had an axe but no gun.

About two weeks after leaving Vinisali they came out on the Innoko River about eight miles above Quologochaket, two days' travel from Anvik in winter, but at that time Isaac was not familiar with the Innoko country, and they still were lost.

They thought of going into a camp there, making fish traps or splints for the spring fishing, until the rivers should open and they could raft down to Anvik; but the thought of home drew them on and they kept on.

They had disposed of the dogs, left sled, robes, sleeping bags and utensils behind, discarding everything of weight, being weak and gaunt from lack of food, and weary from travel over miles of rough country. The weather held good, thawing by day but freezing at night, when they could cross the little runs and streams. By day they slept on the warm, dry grass of the hillocks, starting out in the

early morning before the thaw should begin.

Finally, through woods and brush, they came out to the Yukon and recognized a place where they had come to cut logs in the summer previous, three days' journey above Anvik. They offered a prayer of Thanksgiving and sang the Doxology.

Their footgear had given out, but they had bound the skins of the dogs, which they had had to kill, about their feet. It came out afterward that Isaac had a pair of new sealskin boots in his pack, but he would not bring them out to use while Mr. Chapman had none. They came down to a cache where dried fish was stored. Yukon etiquette allows a hungry traveler in need to eat from a neighbor's cache.

They built a fire, steeped tea, ate fish and rested. Taking ten fish for their sustenance on the way home, they set out again for Anvik, reaching there at four in the morning, having seen no mortal face in three weeks' time.

My husband's voice at the window wakened me. "May! We've come home!" and I ran to open the door but a stranger stepped in, light blue eyes in a tanned face, bushy beard, ragged clothes, feet bound in dog skins. I had never before seen starved men, skin drawn tight over bones, but the voice was John's voice, and the step familiar as he crossed to the stove where the little teakettle held warm water. There was a word of thanksgiving for a drink of warmed condensed milk was to be had.

I shall never forget his carrying the cup to Isaac: "Drink this!" It was as though he offered him renewed life in the Cup of Communion.

A bath, a rest in bed, with lunches of bean soup, came next. Isaac went down to the girl's diningroom to await breakfast. The girls recognized him but the housemother did not.

Sleeping all that day, only waking to look anxiously out of the window and asking, "Can you see the trail?

Is it there?" and I would answer, "Yes, it is plain all the way home now," and he would settle to rest again with a deep sigh, not coming awake enough to realize that it was I, and not Isaac, who answered. Toward supper time he was revived, and wished the neighbors called in to eat with him, and we joyfully sent out the word. No need of an urgent invitation, they all came and waited to hear the story.

All knew my side of the story, how the baby had been sick with bronchitis, how the visitors came every day to ask whether there was any news, any word, or to offer help, and how, as the days grew warm and the thaws not far away, making travel impossible, they would ask anxiously, "Under the circumstances, would Mr. Chapman's conscience forbid him to travel on Sunday?"



The Altar of Christ Church, Anvik. The painting over the altar was done by Mrs. John Wight Chapman.



Miss. Bertha E. Mason and Mrs. Christie B. Newbert on a barge on the Yukon River, July, 1952, beginning their trip to "outside."

Mrs. Christie B. Newbert, Matron at the Hudson Stuck Memorial Hospital at Fort Yukon since 1947, has resigned her work at the hospital, effective September first. Mrs. Newbert has worked hard and long for the people of the village of Fort Yukon, and we are grateful to her for her contribution to the work there.

Alaska's delegates to the General Convention in Boston are as follows: Bishop Gordon, the Rev. Samuel A. McPhetres and Mr. Edward V. Davis. Women delegates to the Triennial are Mrs. Bue Hentze of Petersburg, Mrs. Allen Dorman of Ketchikan, Mrs. Edna Polley of Juneau, and Mrs. Edward V. Davis and Mrs. Edwin L. Meier of Anchorage.

As we go to press the Rev. Cameron Harriot and his wife and two small children have just arrived in Fairbanks, from LaCrescenta, California, having driven to Seattle. They will proceed to Nenana by train where Mr. Harriot will take up his work as Priest-in-charge of St. Mark's Mission. We welcome Mr. and Mrs. Harrot to our Alaskan family and pray that God will richly use them in His service here.

The four seminarians, mentioned in the May Newsletter, with the Rev. Edward M. Turner as supervisor, arrived in June as scheduled and the Bishop and Mr. Charlton flew them to their several destinations. You will hear about their summer's work in the November issue of the Churchman—we hope. Another worker, not a seminarian, arrived June 26. He is Page Kent from the Rev. Hunter Wyatt-Brown, Jr.'s church in Baltimore. He started work at Ft. Yukon and will probably move around with the Bible School team that leaves Ft. Yukon.

The four women summer workers arrived and they are Miss Elizabeth McMurray, who worked with Miss Almeria Gordon last year, and Miss Margaret Alexander, Miss Charlotte Railey and Miss Sally Fletcher. Miss McMurray and Miss Alexander are moving around the district with Miss Almeria Gordon while Miss Railey will work in and around Nenana and Miss Sally Fletcher in and around Fort Yukon.

The Rev. Lewis Hodgkins arrived in Ketchikan on July 3rd and has taken up the important work at St. Elizabeth's there with enthusiasm.

THE GREAT GREY CLOUD

By MAY SEELY CHAPMAN

(Written for the August, 1937 Alaskan
Churchman)

One day in June a white man came down the Yukon in his boat, bringing his ailing wife, an Indian, to our mission at Anvik. They had been living alone at their camp, some eighty miles above. She had a bad sore throat.

We had no hospital ward, but we gave them quarters in the empty school room, it being summer vacation time. Cots were set up, and some furniture carried in and we made them as comfortable as we could.

We looked into the swollen and inflamed throat, and thought that quinsy, or probably tonsilitis, might be the trouble. We had not heard of diphtheria being in the country.

She was weak and suffering, and we did what we could for her relief. The man stayed to wait on her, coming to our house to take his meals with our own family, our small girl of four, and son of nine years.

After a few days, the woman began to gain strength and seemed to be recovering. Our Indian villagers were holding their summer ceremonial feasts in memory of their dead, and the village was filled with visitors from other camps, come to Anvik for the celebration. Our patient's friends among the native women came to visit her, and then one pleasant day when she was feeling stronger, she dressed and went over to the village to visit them. The next day, she died.

Sore throats began to develop among the visiting children and their people, frightened, bundled them into their canoes and departed for their own camps. They went away silently in the night, believing that evil spirits were come to Anvik.

So the sore throats were taken to the outlying communities. Presently

the native children in our own village developed unmistakable diphtheria.

We had no idea of its source until steamboats from up river brought reports of diphtheria among the people above. It had crept down, brought by travelers. Even if health officers had been in the country at that time, they could hardly have prevented travel by the natives, in that wide valley of the Yukon River.

Two of the village boys had slept in the Kashime, (council house and inn for travelers) one on each side of "Dirty Charlie," a waif from another camp, and regarded with consideration because he was a visitor. He was not sick but the two boys came down with the diphtheria. Others were taken sick,

Our mission boys were warned not to play with the village boys, but some one had found a piece of iron pipe, and it was great fun taking turns at sucking up the river water through it. Two of the mission boys were taken sick and isolated in an empty cabin, the missionary as their doctor and attendant. One day as he was treating the throat of one of the boys, the child coughed, and he received the blast of fetid breath full in the face.

My children and I were sleeping alone in our cabin at night, when early one morning at about four o'clock, I heard a great banging and dragging about of furniture in the small outside room which my husband used as his office.

Going to the door to open it, I found my husband at work there. He said he had a sore throat and was getting his room ready while he yet had the strength.

I brought blankets and bed linen, and he laid himself down. With no

other nurse, or doctor, I became his attendant. In the morning, I attended to the needs of my children, giving them breakfast before going to wait upon him.

The native people came for the medicines, and the materials for the gargles which we had taught them to use. I had learned to weigh out the quantities upon the druggists' scales in the dispensary. The people were not afraid to come to the house, and would have helped us if they could.

All the white men but the trader had gone down river a few days before to join a search for a white man, who had been lost out in the bushes while hunting. He had been gone for three days. Even our native interpreter and helper, Isaac Fisher, was away on his summer hunting trip.

I was alone, with my sick husband and two children. The two other ladies of the mission, the teacher and the house-mother, were in charge of the household of nineteen children and could not risk exposure in coming to us. We seemed utterly alone, as on an island in a white sea.

One day the trader came and stood outside the house, not even daring to come up the steps, but stood and called to me. He said that he did not dare stay in the village longer, but was going away down river to the other men. I begged him not to go until some one returned. He very reluctantly agreed, and went off with his head hanging down.

I felt that I must reach out and touch God's hand somehow. I went out and stood under the blue sky, for the sun was shining in the beautiful day, and waited, for God to look down upon us in our need. I could form no word, but felt that my prayer for help, though wordless was heard.

The answer came, not in words either, but it entered my mind and heart, and I felt His touch upon my head. The message was—"You are not alone. The people of the church at home are remembering you, bearing you and yours up in the arms of their

faith and prayer."

A few moments more, I waited there, and the burden seemed to lift. Through no fault of his own, my husband had been stricken. He was in the line of duty, where God had called him, and the church had placed him. If there was still work for him to do, he would be restored; but if not, if he was to go, we still would be sustained and given Grace to meet whatever might lie before us; for the church at home was praying for us.

I went into the house, through the room where my husband now was sleeping quietly, and lay down upon my couch just outside his door. That was about four in the afternoon. Presently he called and I went to him. He looked up at me and I saw that he recognized me. The delirium had gone, the fever fallen away. In his thick voice he said, "I am better! The fever is gone! Someone has been praying!"

That evening the men came back. Mr. Stimely had come into camp, after walking for 56 hours, finding his own way in.

The men were greatly concerned when they found that Mr. Chapman had had the diphtheria. Some were for putting their families into their boats and taking to the woods; but one, Mr. Kurtz of New York, son of the well-known photographer of that day, came to the house offering his help. He said that he had had the diphtheria when he was a baby, and was not afraid of it, taking proper precautions.

He stayed with us and helped to nurse my husband until he was on his feet.

The Rev. Norman H. V. Elliott is supplying All Saints' Parish, Anchorage, during the summer months while the Rev. Albert Sayers is in the States on furlough. Late in August Mr. Elliott will go to Fort Yukon where he will succeed the Rev. Wilfred C. Files as Priest-in-charge of St. Stephen's Mission.

Missions and Staff

Allakaket	St. John's-in-the Wilderness	Miss Amelia H. Hill, R.N. Miss Bessie C. Kay
Anchorage	All Saints'	The Rev. Albert J. Sayers (on furlough)
Anvik	Christ Church	Miss Almeria Gordon Miss Mary Irwin Gordon, R.N.
Cordova	St. George's	m. Valdez
Douglas	St. Luke's	m. Juneau
Eagle	St. Paul's	Vacant
Fairbanks	St. Matthew's	The Rev. Gordon T. Charlton
Ft. Yukon	St. Stephen's	The Rev. Norman H. V. Elliott The Rev. Albert E. Tritt Mr. Ned Thomas
Hudson Stuck Memorial Hospital		Ben H. McConnell, M.D. Miss Barbura Clintsman, R.N. Mrs. Helen C. Harrington Miss Mary O. Hayes, R.N. Miss Helen Kibbe Miss May Nelson
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	(on furlough)
Kivalina	St. Elizabeth's	The Rev. John K. Watkins
Nenana	Epiphany	m. St. John's
	St. Mark's	Mr. Milton Swan
Petersburg	St. Andrew's	The Rev. Cameron Harriot
Pt. Hope	St. Thomas'	Miss Jean E. Aubrey, R.N. Mr. Fred Mueller
Seward	St. Peter's	Miss Martha I. Webb
Sitka	St. Peter's-by-the-Sea	Mrs. Dorothea S. Jacobs
Skagway	St. Saviour's	Miss Ann Teague
Tanacross	St. Timothy's	Miss Edith L. Stricker
Tanana	St. James'	m. Wrangell
Valdez	Epiphany	Mr. Roy Vincent
Wrangell	St. Phillip's	The Rev. L. Russell Clapp (on furlough)
		The Rev. Henry H. Chapman
		m. Juneau
		John Dixon
		The Rev. John S. Martin
		The Rev. Robert Grumbine The Rev. Hugh F. Hall

In addition to the missions listed above, and as opportunity offers, members of the staff hold services at the following stations:

Annette Island	Hologochaket	Rampart	Shageluk
Arctic Village	Hot Springs	Pt. Lay	Stevens Village
Beaver	Hughes	Mt. Edgecombe	Tetlin
Bettles	Kotzebue	Noatak	Tok Junction
Circle	Huslia	Nome	Venetie
Coschacket	Little Gerstle	Palmer	Wrangell Institute
Chalkitslik	Minto	Northway	

